Library of Princeton N.J.
Theological Seminary
FEB 27 1888
SCC
9363
V. 1-2

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom29pres

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME II.

No. 23 CENTRE STREET,

NEW YORK.

INDEX TO VOL. II.

A Last Work of Love..... 48
A Phase of Religion in Bogota..... 284
A Roman Matron in Brazil..... 289
A Significant Act..... 31
A Word to the Stay-at-Homes..... 242
All Things Working Together—A Story.. 104
Among Other Missionary Boards..... 4
An Armenian Chapter..... 255
An Opening Indeed..... 67
An Opportune Surprise..... 123
Another Year..... 3
Annual Meetings.....74, 102, 155
Araucanian Indians..... 288
Arima, Japan..... 12

Baby Ah Ying..... 178
Bishop Hannington's Last Journals..... 150
Blind Scripture Readers..... 263
Book Notices.....22, 110, 131, 250
Burden Bearers..... 63

Chefoo..... 35
Chinese At Our Doors..... 50
Chinese In California..... 177
Christian College for China..... 31
Christian Women of Benita, Africa..... 149
Christmas Offering In One Church..... 49
Chronology of Mexican History..... 65
Communications from the Boards:
Philadelphia Society, 23, 51, 78, 106, 133, 162, 189, 219, 246, 276, 303, 328; Board of the Northwest, 24, 52, 79, 107, 134, 190, 220, 247, 277, 304, 329; New York Board, 25, 52, 79, 108, 134, 162, 191, 221, 247, 277, 305, 329; Society of Northern New York, 25, 53, 80, 109, 135, 163, 192, 221, 248, 276. 305, 330; Board of the Southwest, 26, 54, 81, 110, 136, 164, 193, 222, 249, 278, 306, 331.
Consecration of Parents..... 245
Current Literature and Missions, 22, 77, 131, 189, 302

Decade of the Bancho School..... 233
Do Indians Ever Laugh?..... 175
Dr. Dalton's Prescription—A Story.. 299, 325
Echoes From The Day Of Prayer..... 21
Editorial Notes, 1, 29, 57, 85, 113, 141, 169, 197, 225, 253, 281, 309
Emin Bey..... 97
Every-Day Matters in India..... 237
Even in Sardis..... 271

Facts About Lakawn..... 119
Fashions and Missions..... 171
From Enzelli to Rescht..... 259
From One Generation to Another..... 312
Futtehgurh Orphanage..... 86

Gleaning From Experience With Suggestions..... 323
Good Lesson For Bands..... 103
Good Work of the Moravians..... 264
Gospel for Roman Catholic Countries.... 61

Habits And The Five o'Clock Habit..... 19
Hainan..... 36
Hiawatha..... 124
Hindrances To Evangelistic Labor In North China..... 33
His Message—Verse..... 232
Holy Week In Seville..... 202
How One Hospital Was Founded..... 275

"I Am The Good Shepherd"..... 122
Illustrations:
Apache Girls at Carlisle, 174; Araucanian Indians, 289; Arima, Japan, 13; Armenian Woman, 226; Bancho School, 233; Benita Women, 149; Demavend, 206; Enzelli, 259; Floating House in Siam, 121; Giralda Tower, 202; Hainan Lady Taking an Airing, 37; Ho-Tow Boat, 39; Japanese Women at their Occupations, 231; Lemonade Vender, 316; Milk Girl in Guatemala, 64; Mission House in Baraka, 6; Mosque in Delhi, 93; Mosque at Peking, 209; Men in Mexican Streets, 63, 64; Page of Bishop Hannington's Diary, 151; Persian Dervish, 11; Procession in Bogota, 285; Royal Standard Bearer, 89; Russian Village, 204; San Francisco Street, 177; Shah's Palace, 260; Shoemakers in Tripoli, 316; Street in Peking, 32; Talaguga, 145; Tombs in Jhansi, 291; Tripoli Gate, 315; Washing-Day in Syria; Wat Po, 117, 118; Well in India, 292; Wheel-wrights of India, 257; Woodstock, 96.

Imperial Wedding..... 181
Incident From Cincinnati..... 189
India—Verse..... 90
In Letter and in Spirit..... 311
Instance From Persia..... 10
Is It Of Any Use?..... 47
Islam In Persia..... 257
Items Concerning Missions In Mexico..... 66

Jhansi, India..... 290
Jubilee Year.....272, 297

Kanazawa..... 229

Lawn Party..... 218
Letter From Chicago..... 244
Letter From Mr. Dunlap..... 122
Letters From The Front:
Africa, 72, 153, 212, 241; China, 16, 43, 71, 127, 154, 185, 214, 269, 319; Guatemala, 70; India, 18, 44, 99, 128, 186, 210, 214, 240, 295, 320; Japan, 44, 127, 154, 184, 239, 322; Korea, 44, 320; Laos, 241; Mexico, 70, 214; Persia, 73, 101, 128, 186, 211, 267, 296; Siam, 17, 45, 71, 126, 210; So. America, 45, 73, 129, 183, 293; Syria, 184, 211; U. S. of America, 18, 183, 214, 270, 296.
Let Us Provoke One Another To Love And Good Works..... 245
List of Evangelical Societies Operating in Papal Europe..... 200
Lord, Here Am I—Verse..... 8

Meetings Reported..... 76
Mission Home at Baraka..... 6
Missionary Hymn—Verse..... 199
Mohammedans In China..... 207
Mohammedans of India..... 92
Mohammedanism In Syria And Its Practical Hold On The People..... 68
Monthly Meeting, 19, 46, 74, 102, 130, 155, 187, 215, 242, 271, 297, 323
Moslem Women of Syria..... 312
Mothers And Children About Wei Hien.. 238
Moving The Fence Further Out—A Story. 216
Mr. Duncan Among The Indians..... 180
Muskokee New Testament Completed..... 172
My Mexican Window..... 262

New Little Chinese Girl..... 263
New Years' Greeting..... 15
Nez Perce Mission, Semi-Centennial..... 173
Notes For August..... 200

Occupations of Japanese Women..... 230
Our Representative Meeting..... 187

Pangwe Fables..... 7
Peking Hospital..... 32
Persian Pictures..... 205
Poom's Wedding..... 120
Possibilities Of Missions Among Laos Tribes Further North..... 115
Prof. Toyama On Female Education In Japan..... 41
Prosperity At Osaka..... 228
Put Your Cookies Low..... 273

Responsibility For The Debt..... 21
Roses..... 302
Rural Life In Russia..... 204

Sao Paulo Report..... 286
Serving With Joy..... 4
Shanghai Report..... 38
Siamese Floating Houses..... 121
Sidon Seminary Notes..... 180
Some General Principles..... 87
Story of the Journey to Okota..... 144
Street Scenes In Tripoli..... 315
Suggestion Corner.....51, 77, 105, 223
Suggestion For Christmas-Time..... 332
Sundays In Carlsbad, Munich, &c..... 8
Suppression of the Dakota Language In Mission Schools..... 317

The Church's Hour—Verse..... 176
The Hiding Of Power..... 59
The Master's Call—Verse..... 105
The Open Bible For Mexico—Verse..... 61
The Situation In Gaboon And Corisco..... 143
Token Of Progress..... 262
Tokyo People And Dress..... 14
Touching Memorial..... 49
Trip On A Ho-Tow Boat..... 38
Two Incidents: The Cabo Verde Church; The Vow..... 318

Under A Juniper Tree..... 215
Unrecorded Statistics..... 130
Unromantic View Of Zacatecas..... 179

Waiting To Be Sent..... 60
Wanted: A Central Spider..... 48
Was He Rich Or Poor?..... 261
Watering-Place In Japan..... 234
Wat Po..... 116
Wells In India..... 292
West African Dialects..... 147
What Shall I Answer Jesus?—Verse..... 132
Where Does The Fault Lie?..... 20
Will The Women Of The Church Accept The Trust?..... 227
Wise Economy..... 283
Wise-Hearted Women Of Old..... 75
Women Physicians For India..... 91
Woman's Work At Tabriz..... 42
Woodstock..... 95

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. II. SEPTEMBER, 1887. No. 9

PLEASE look at the yellow tag on the cover of this magazine. What does it say?

ONE of our ladies in Mexico wants a name for our country. "Down here," she says, "they call us the North Americans, but as that applies equally to Canadians, Alaskans, Sioux and Esquimaux, it is not a distinguishing name, and we talk of going home to 'The States.' Isn't it dreadful?"

MOHAMMEDAN pilgrims in India were conveyed to Mecca, this year, on Cook's tickets.

A GIRLS' school in Kobe has a lawn-tennis court.

IN THE large school of 114 pupils at Woodstock, every girl was in her place at last accounts, and two had passed the Calcutta Entrance Examination in the first division.

THERE are 175 zenanas in the city of Mynpurie and 73 in the villages about.

THE Graham Seminary at No. 42 Tsukiji was *en fete* on the evenings of Monday and Tuesday last. The pupils of the establishment have founded a mutual improvement association which has been named the Hubbard Society in honor of a warm friend of the school, a New York lady of that name. The school received the sad news of this lady's death a short time ago, but it is hoped the Society will help to perpetuate her many good deeds. Monday evening was set apart for the members of the Hubbard Society to entertain their friends. The young hostesses numbered over 100, and the visitors filled the hall to overflowing. The faces of the girls were bright and intelligent and their appearance did credit to the establishment.—*The Japan Mail.*

MRS. HERON says the girls in the Orphanage at Seoul, Korea, are teachable and anxious to learn, modest and lady-like in their ways. Over a hundred pupils are under the instruction of Christian teachers in various schools in that city.

A BIBLE COMMITTEE for the translation of the Bible has been formed by the missionaries at Seoul.

MR. WM. MCKAY, sent to Seoul to put up the electric (Edison) light in the King's palace, was accidently shot by a soldier who, with that curiosity characteristic of the Koreans, was examining a revolver. His Majesty was much troubled at the accident and after Mr. McKay's death, which took place less than twenty-four hours after he was shot, the King sent word to Mrs. Mc Kay offering to give her a house, support her during her life, and educate her son. On the day after the burial she received $500 from the King expressive of his sympathy.—*Letter from Rev. H. G. Appenzeller.*

A PRIVATE hospital in Seoul under the conduct of Dr. Scranton, of the Methodist Church, has received royal endorsement.

THE *Heathen Woman's Friend* for July contained a description of a party she gave to Korean women, by Mrs. Scranton, mother of Dr. Scranton:

"When the invitation was sent it had a strange addendum. The guests were told they must come in *clean clothes!* These women met all the requirements yesterday. Their light blue and white and green dresses were as spotless as I could ask.

"If you imagine that the seven invited

guests alone came, you are not thoroughly acquainted with Korean 'tricks and manners.' Every mother told her mother, if she had one. If there was no relative of this sort, she managed to find a sister or a sister-in-law, or some one a little further removed, to bring; and I found, when my guests were all assembled, that twenty had been added to the list invited. I did not care, however, for I felt as if I got just that nearer the heart of Korea."

MR. DOANE, for more than thirty years a missionary of the American Board in Micronesia, was arrested three months ago by the Spanish authorities, who have lately taken possession of the Caroline Islands, and is now in prison at Manila. It is supposed to be the work of Roman Catholic priests. The State Department at Washington has promptly opened communication with our Consul at Manila.

ELEVEN schools, not supported by missionary societies, have been established, within a few years, in South Africa for girls of European descent. Of 57 ladies who have gone out from America as teachers, 24 are still there. Eight of the schools are in Cape Colony, one is in the Orange Free State, and two are in the Transvaal. Each is maintained on its own income, aided by Government grants.

THE pioneer of these So. African schools was the very interesting Huguenot Seminary, at Wellington, about forty miles from Cape Town. It was founded by Rev. Andrew Murray, who had come at the call of the Governor, from a Presbyterian manse in Scotland, to minister to a Dutch church in the colony.

Mr. Murray and his wife, led by reading the life of Mary Lyon, to long and pray for a work like hers in Cape Colony, wrote to Mt. Holyoke Seminary begging for a teacher, and before receiving a reply sent on passage money for her. Miss Ferguson and Miss Bliss went out together in 1874 to begin the Seminary which they have carried on, in the method and spirit of their Alma Mater.

THE Huguenot Seminary opened with 40 young ladies of Dutch, French, English and German descent, of whom a third were Christians. During the first term *every one* came out on the Lord's side, and there has been an almost constant work of grace there ever since. The school now contains 150 pupils. Since its establishment it has furnished 250 teachers and ten missionaries to be lights in waste places of the Dark Continent.

AT A military academy in Tokyo are 150 *bettos*, or horse-boys, in the stables of the cavalry department. They belong to the worst classes and are considered unreformable. A Japanese colonel sent the strange request to a Christian Japanese pastor, that he would preach Christianity once a week to the bettos. He consented if they might come, 75 at a time (all his chapel holds), so, for some months they have gone, half on Sunday night, half on Wednesday, and the preacher discovers encouraging signs of improvement in them.

THE five Episcopalian, four Congregational and three Presbyterian churches of Osaka have a union prayer-meeting every Monday, holding it in each church in turn.

OTHER girls' schools in Osaka are quite as prosperous as our own. St. Agnes' School (American-Episcopal) was so full last March that the teacher was sleeping on the veranda, "a somewhat airy and exposed bedchamber" for the season. The friends of the school call for $10,000 for a new building.

The teacher of the American Board School also writes: "Every room in my home has become a class-room, even the kitchen, as we have a cooking-class there." June 14th, (1887) she had 265 registered names, of whom more than 70 were boarding-pupils.

THE REV. CANON WESTCOTT at the anniversary of the Church Missionary Society said: "I cannot forget the hosts of men who pass to the uttermost ends of the world as merchants, as explorers, as soldiers. And can it be that the love of gain, the love of country can do what the love of Christ cannot do, call out unnumbered volunteers to a work of exceptional difficulty? To ask the question is to answer it. To answer it is to convict ourselves."

OUR MISSIONARIES IN JAPAN AND KOREA,

AND POST OFFICE ADDRESSES.

Miss Carrie T. Alexander,	86 Saru Machi, Tokyo.
Mrs. T. T. Alexander,	Osaka.
Miss Anna P. Ballagh,	6 Tsukiji, Tokyo.
Miss Gertrude S. Bigelow	42 Tsukiji, "
Mrs. Arthur V. Bryan,	23 Tsukiji, "
Miss Etta M. Case,	86 Saru Machi, Tokyo.
Mrs. A. Willard Cooper,	Kobe.
Miss Anna K. Davis,	28 Naka Roku, Bancho, Tokyo.
Mrs. Chas. M. Fisher,	Osaka.
Miss Ann Eliza Garvin,	Osaka.
Mrs. John Hearst,	Osaka.
Mrs. James C. Hepburn,	Yokohama.
Miss Mary K. Hesser,	Kanazawa.
Miss Isabel A. Leete,	42 Tsukiji, Tokyo.
Miss Bessie P. Milliken,	28 Naka Roku, Bancho, Tokyo.
Miss Francina Porter,	Kanazawa.
Mrs. Jas. B. Porter, M.D.,	"
Miss Mary E. Reade,	Shiba Charity Hospital, Tokyo.
Miss Carrie H. Rose,	42 Tsukiji, Tokyo.
Miss Sarah C. Smith,	73 Funami Cho, Hakodate, Yezo.
Mrs. Maria T. True,	28 Naka Roku, Bancho, Tokyo.
Miss Antoinette Warner,	Osaka.
Miss Anna B. West,	86 Saru Machi, Tokyo.
Miss Kate M. Youngman,	23 Shinminato Cho, Tokyo.
Mrs. H. N. Allen,	Care U. S. Legation, Seoul, Korea.
Miss Annie Ellers,	" " " "
Mrs. John W. Heron,	" " " "

In this country—Mrs. James M. McCauley, Wilmington, Pa.; Mrs. Thomas C. Winn, 449 Losey St., Galesburg, Ill.

Under appointment—Effie A. Light, M. D.

WILL THE WOMEN OF THE CHURCH ACCEPT THE TRUST?

[COMMUNICATED.]

Will they not even exceed the hopes that are reposed in their efforts for the present year? The Board of Foreign Missions in making its estimates and fixing its appropriations for 1887–88 gave careful consideration to the probable amounts to be expected from the Woman's Boards and Societies — basing their calculations upon precedents, and upon the apparent degree of interest now felt in the work of the foreign field. It was finally decided to base the appropriations on the assumption that the contributions of the Woman's Boards for this current year would at least reach $250,000.

The gradual gain from year to year since the organized work of the women of the Church for foreign missions began, is shown by the following table:

	Woman's Board.
1870–71	$7,327 75
1871–72	27,964 66
1872–73	67,252 69
1873–74	87,316 27
1874–75	96,249 47
1875–76	114,993 11
1876–77	124,958 53
1877–78	124,047 08
1878–79	136,309 69
1879–80	176,096 88
1880–81	170,304 23
1871–82	178,180 27
1882–83	192,729 33
1883–84	203,754 74
1884–85	224,598 55
1885–86	224,025 40
1886–87	248,649 00
Total	$2,404,757 65

It will be seen that the gain of last year over the year before was $24,624. The same advance for the present year would give a total of $272,275 in the reports of May next.

The positive appropriations of the year are $65,000 advance upon those of last year, and this merely to keep up the existing force of missionaries. It means only filling gaps and making up local deficiencies. Even with that, many much needed buildings of various kinds have been stricken from the field estimates, and a certain per cent. of reduction has been made still further.

But shall not the Church increase her force? So thought the General Assembly, and as a fair beginning for the new half-century the mark was placed at a million of dollars. That amount is not a penny too large. It is not at all proportionate to the wealth and ability of the Presbyterian Church. To increase our force to the absolute need of existing fields, to rear the hospitals which are needed and supply suitable homes for missionaries who are jeopardizing health in native-built houses, to thoroughly repair various mission properties which have suffered from necessary neglect,—to do all this in addition to those current expenditures which must be met, will call for the actual million.

The pro rata for the Woman's Boards, on this basis, as compared with their share in the receipts of last year, will be $317,100. What will the auxiliaries say to this? If for every dollar contributed last year, a dollar and twenty-nine cents shall be given, the women of the Church will have reached their pro rata of the contemplated million.

Our outline of the Japan Mission in September, 1886, had this to say of Osaka: "A Girls' School is hoped for in the fall."

That month the teachers' long-maturing plans ripened into a school, in their own small house, where, as Miss Garvin wrote, "We had a laughable time trying to live in the corners." Every line of Miss Warner's letter in WOMAN'S WORK for July shows what the expansion of that school was during the first six months of its history, but our readers will wonder by what marvel of legerdemain it was transported from its nest out on the foreign concession to the "rented house" in the city, and will rejoice to learn particulars of its scope and standing and worth, and they will inquire whether proper provision has been made for this rapid increase in numbers. Information upon these points has been obtained, chiefly through letters from Mrs. Fisher, of Osaka.

She tells us it was the thought of the Japanese Principal, Mrs. Sakurai, that the school should be moved, and it was largely owing to her reputation, and to her experience in assisting to establish Graham Seminary and the Bancho school, that the usual tedious government formalities were hastened, and the passport for residence in the city (for which we knew a lady to wait at Kobé for years, and to wait in vain) was obtained in one month's time.

The school is now influentially placed among the people in the heart of Osaka. It is planned with reference to their wants and has met their approval and won its way from the day of its opening last January. On that occasion the Japanese Superintendent of the Education Department in Osaka delivered an address, as well as Mr. Alexander of our Mission, and, at the close, Mrs. Sakurai herself, "in her own animated way told the audience what she wanted them to know about the school." Other government officials were present with their wives, several of whom, refined, intelligent ladies, have since become pupils. One is the wife of the second government officer in Osaka. Some families have removed from distant parts of the city to avail themselves of the school.

Inquiries were so numerous that soon after the opening it became necessary to hang a sign outside saying that visitors could be received on two days only of the week.

TUITION AND CURRICULUM.

Board and tuition are about sixty dollars a year, but though higher than in similar schools in the city, instead of repelling pupils, it has drawn them from the highest classes in society. There is but one supported pupil in the school, and the salaries of the teachers, apart from those of the missionary ladies and one assistant, are paid from its funds.

The school is conducted on the Mt. Holyoke system, all the girls being under the care of a competent matron, and each taking her share in the domestic work. Some Japanese friends demurred when this was proposed. "They thought it strange that pupils not accustomed to work at home should be required to work in school, but when the reasons were given they thought it a good idea."

The scheme of training includes besides the usual studies of the books, sewing classes, music, and a cooking class. Extra fees are readily paid to join the two last classes.

RELIGIOUS INSTRUCTION.

Bible study is officially sanctioned the same as any text-book, and the whole school, divided into three classes, have, daily, forty-five-minute recitations in it and are publicly examined upon this study as upon any other. In addition, there are the morning and evening prayers; boarding and day-scholars attend Sunday service or Sunday-school, or both; and each resident pupil has that true Mt. Holyoke equipment, a quiet half-hour daily secured to her for private devotion. The fourteen pupils with which the school begun increased to thirty, forty, fifty-seven last March, nearly seventy, April 30th, and if the number was no higher at the close of the year, it is because there was no room for more. Of them all, about twelve are Christians. "The others," wrote Mrs. Fisher, "are

yet to be brought to Christ. This school has been founded especially for this purpose."

Japanese Gifts.

The Christians of Osaka have from the first taken a warm interest in the school, more than once surprising the teachers with unexpected gifts of money for it. At the outset, ladies of the South Church gave $10; a lady of the North Church $31; a young man studying for the ministry, whose wife is a pupil, has given $75; a woman, lately become a Christian, $100. Mrs. Sakurai, at the end of the first month, brought two-fifths of her salary to help pay the rent; a member of the South Church left his position in a government school to be an under teacher here on a smaller salary, and one of the Japanese pastors teaches a Bible-class daily without remuneration.

A School Building a Necessity.

The house rented for this school was formerly a hotel, and the teachers thought its size might answer their purpose for two years, but in less than two months after taking possession, sliding paper partitions were removed to utilize the halls, then the teachers' private rooms were invaded, then a second house was rented, and yet the room was not enough.

A school to have a permanent life must be suitably housed, and well was it for this one that the Board of the Northwest had foreseen the demand that would come. From year to year they have set aside funds for this very purpose, so that an appropriate building can be put up this season. While we read these lines it is probable the first hammer-blows are ringing on its timbers. As Mrs. Fisher says: "This school is already shedding long rays of influence, and yet it is only in the beginning of its possibilities"; so while we all rejoice that this imperative first want is supplied, we must expect that with further expansion other needs will arise and claim to be met with the same promptness as this one.

A period of sudden development is a critical time in any school. It calls for prayer for the health of the teachers; for wisdom in plans that will outlast the life of the planners; and for spiritual growth and power in proportion to the material prosperity.

ABOUT KANAZAWA.

The western coast of Japan has been the home of many powerful daimios, and during their supremacy, it was the wealthiest part of the Empire; much that is finest in Japanese art originated there and Buddhism flourished in an unprecedented manner. But since the Restoration, it has been so remote from the new Capital that it has been more slowly affected than other parts of the country by the new civilization. The people have always been conservative, and their hatred toward Christianity has been so great that mothers would make a cross in the dust and teach their children to stamp upon it.

Because of these obstacles and the difficulty of gaining permission to live there, almost no missionary work was undertaken on the western coast until about eight years ago, when the way providentially opened at Kanazawa, the largest city in all that region. The little Church which was organized there in spite of the opposition of most of the population, has had a history full of interest, and I wish I might tell how each member was attracted to Christ and led to confess Him. Five years ago the Christians bought a building with our help, in which to worship, but it was not attractive in appearance, and the women of the church wanted to raise money to improve it. For this purpose they sent some fancy articles to America for sale, and were delighted with their success. The Christians were all so encouraged by it that they willingly gave out of their poverty as much more as they had originally given, and with some help again from the missionaries, they were able to pull down the old building and put up a neat chapel on the principal street of the city where it attracts the admiration of many passers by. The Church has an excellent pastor supported by themselves, and over one hundred and thirty members. When we left Japan last year, the house was well filled every Sabbath, but during the last season it has become so crowded that they have been compelled to enlarge the building, and a second Church has been organized.

The members of both churches, in addition

to their own expenses, give generously to their Home Missionary Society, and a real missionary spirit seems to pervade them. Christians in Kanazawa, as in other parts of Japan are from the upper middle classes, though many are very poor.

Three schools are carried on by the missionaries. The boys' school has as many pupils as can be accommodated, and a number are studying with the ministry in view.

After various hindrances, a school for girls was opened two years ago, and a kindergarten department has recently been opened. Both schools have been obliged to turn away many pupils for want of proper accommodation.

The Governor and others in authority recommend our schools in the highest terms, and many pupils come from the most influential families in the vicinity. Through these scholars, the Gospel is carried into many homes that could not be reached in any other way.

Although the western part of the Empire has been slow to feel the changes which have revolutionized the nation, it has been affected by them, and the change in public sentiment is wonderful. When Missions were first begun in Kanazawa the local papers were continually throwing out spiteful reports concerning us; but now that has ceased, and they often give flattering accounts of the school and church work. They even laugh at the Buddhists, and advise them to die at once instead of making such an effort to live, for they are bound to die soon at any rate!

There are many large and important cities around Kanazawa which have occasionally been visited by missionaries. Several years ago it was impossible to find any room in some of these places, where consent would be gained to hold Christian meetings, but now in those same places the theatres can be rented at any time, and filled to overflowing with large audiences, which will listen quietly for hours to Christian teaching. In other places where missionaries were at first mobbed, they have now sent regular delegations to Kanazawa, beseeching Mr. Porter to go to their cities to teach them.

So from every part of Japan comes up the cry for more help. Why cannot the Church increase her efforts in this critical era, and send out a host of workers?

In Saikyo there is a large temple being erected which is to be the most beautiful and costly in all the land. The largest timbers are sought for and sent from every direction, and are drawn along the road by a host of willing hands. The long procession which pulls the log takes hold of a great rope, made for the purpose, from the hair of women. Little children, all gorgeous in the scarlet of holiday attire, head the company, and many grey-headed old women are exerting themselves with all their might and join in the joyful shout as they pass along.

In this way do the ignorant women of Japan show their devotion to a religion which offers them so little. And shall we who enjoy all the blessings and luxuries which Christianity brings to us, do less to rear the temple of the living God in those needy hearts?

May God forgive our lack of zeal, and before we are called to render that strict account, may our hearts be opened to do and to give according as we have been blessed!

Mrs. Thomas C. Winn.

SOME OCCUPATIONS OF JAPANESE WOMEN.

BY A RETURNED MISSIONARY.

The accompanying cuts represent very naturally, several occupations of Japanese women, and gives a correct idea of their attitudes and dress.

The dressmaker, as can readily be seen, is not so hurried and worried as many of them in this land. Their work is simply and deliberately done, and yet a nice seamstress is as particular about her work as we are. Nearly everything is cut at right angles, and accurately measured with a measuring stick, and generally just the right quantity of everything is bought so there is no waste.

Their way of threading a needle and holding a seam is the reverse of ours, and their only thimble is a ring of stiff paper, more or

OCCUPATIONS OF JAPANESE WOMEN

less ornamented with silk thread, which they wear on the second joint of the middle finger. Children are taught to sew in schools, and in families of moderate means the women do nearly all their own sewing, but the wealthy hire it done.

The musicians represented are poor women who go from door to door, hoping to receive a few pennies for their discordant music. Their hats are made of a coarse flag, and fastened under their chins in a rude way by a straw rope or string. These hats are worn commonly by farmers and priests as well.

When women are doing house-work they often cover their hair with a towel, which they always carry with them for a variety of purposes. Their hair is much oiled, so that dust and ashes cling to it in a troublesome way if not protected. In the kitchen scene, a woman is blowing the fire of light wood and kindling in the stone stove with a bamboo stick, so that the rice in the iron kettle will boil as quickly and violently as possible. When it has boiled a short time, the fire is put out and the rice left to cook longer in its own steam, for the heavy wooden cover prevents the steam from escaping. This stove is generally placed under an opening in the wall, so that part of the smoke can escape, but enough remains in the kitchen to make it very black and dingy. That little raised board on which the woman is slicing a vegetable called daikon, is the only kitchen table they have, but generally there is a large stone sink near the open well, which is in the kitchen if possible. The daikon is a large, coarse vegetable somewhat resembling both the turnip and radish, and when it is put down to pickle in a great tub, often kept at the front door, it has a peculiar smell of its own which is not soon forgotten. The bottle, tub and jug, represented, contain vinegar, sake and shoyo, a kind of soy, all of which are used constantly in cookery.

Laundry work in Japan is very simple and light compared with ours. Towels and other small articles are taken to some fast-running stream or ditch, which is a very important feature in every large village or city, but dresses are occasionally washed more carefully. They are ripped apart, then washed and starched in rice starch and smoothed out on a long board to dry in the sun. In this way the ironing as well as drying is done.

It has always been an important part of the toilet of a Japanese woman to blacken her teeth. They use a black powder made from the betel nut, and a small brush, and it is a mark of refinement to keep them nicely blackened. This foolish fashion, however, is rapidly becoming obsolete as well as their elaborate style of hair dressing.

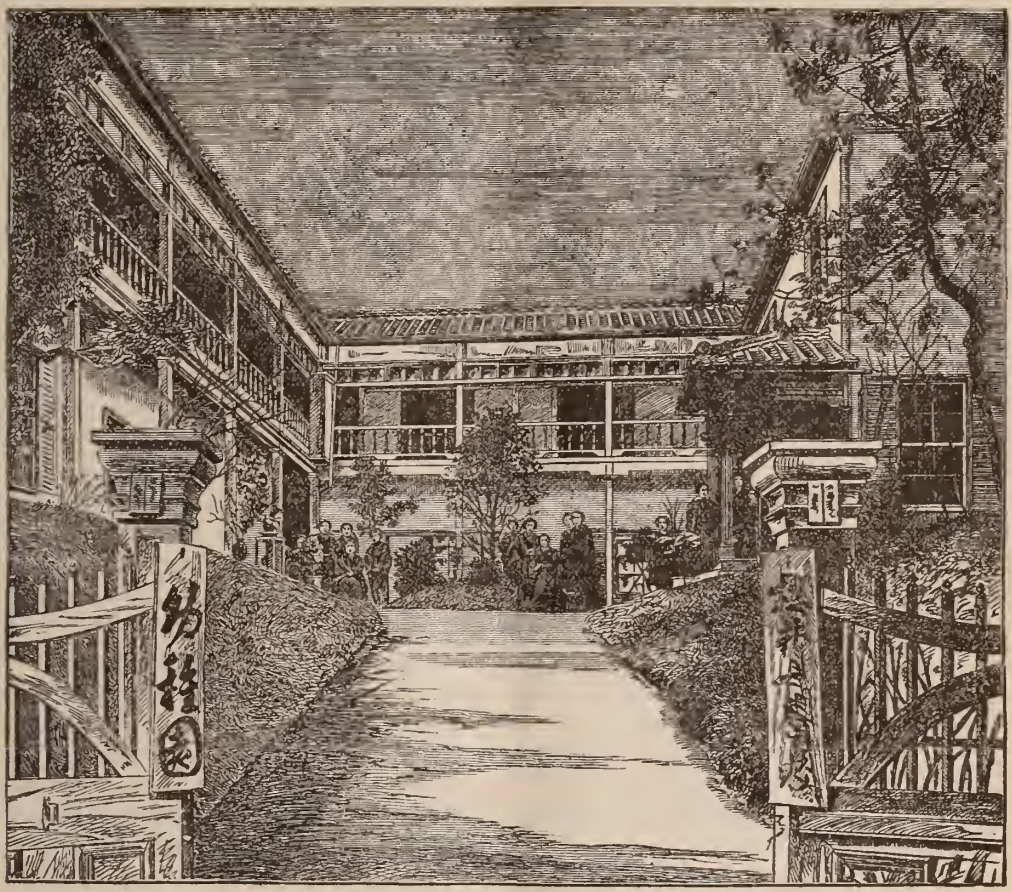
Occupations of women in Japan differ greatly with their different stations in life. Those of wealthy classes have servants to nurse their children, cook their food and do everything necessary except to wait on their husbands. They have pale, delicate faces and slender forms, and I often think they are scarcely less to be pitied than the hard-working women of the fields who are so stout and robust. Between these two extremes, there is a large class of women of moderate means, who are the most contented of all in Japan.

HIS MESSAGE.

By the King's highway, weary,
  Casting my burden down,
I longed for the hour of resting,
  And sighed for the victor's crown.
Before me an ancient legend
  Traced with an unseen pen,
"Buddha was once a cart-horse,
  "And carried the loads of men."

Like slave in a quaint, old costume,
  It brought me a sweeter word;
The message my King had left me,
  Joy to my heart restored.
I'll carry my burden gladly,
  Light is His yoke again;
For He goeth ever before me,
  And "carries the griefs" of men.

LITTLE FALLS, N. Y. *Minima.*



THE FIRST DECADE OF THE BANCHO SCHOOL.

Our missionary ladies of the Bancho District, Tokyo, have multiform enterprises under their care, enough, one would think, to keep twice their number busy. There is the school proper, the kindergarten with its normal class attachment, two Sunday-schools, a morning class of married women, and a training school for nurses, for which a building was erected this year. Accounts of these last two enterprises were given in letters in WOMAN'S WORK for May and July, and another letter about the kindergarten may be found in this number.

Of all these agencies the girls' school was the beginning, and is still the centre. It is in two divisions, the Japanese and English, and the latter is subdivided into regular and preparatory departments. numbering last January, respectively, thirty and ninety pupils. The whole number in the school and kindergarten, at last accounts, was more than one hundred and seventy, of whom above sixty were boarders. Some of them are from Tokyo, but many come from distant places in the Empire. Some are wives and mothers, two are from the family of the Minister of Education in Tokyo, and many from families of influence. In charge of all these scholars are three American and five Japanese teachers, and six pupil assistants.

All the boarders have an equal share in the work of the household, each one devoting forty minutes a day to this, after the principle followed in the Mt. Holyoke schools, Wellesley College, and others. The Annual Report presented to the Mission admirably explains the reasons for this method. One, that some of the girls "have here their only opportunity for instruction in practical housekeeping. Another

consideration is the desirability of replacing the old disdain for manual labor by respect for all honest work. Moreover, the beneficial effect of exercise upon the health, and the cogent influence of household work in the formation of habits of promptness, self-reliance and willingness to share in whatever is for the general welfare, have led us to give prominence to domestic work."

The Tenth Anniversary of the opening of the Bancho School was celebrated some months ago by a company of interested friends. A pleasant programme was arranged of recitations and music from the school, and addresses from Mrs. Alice Knox, who was visiting her son at that time, and Prof. Ibuka, of the Theological School. A history of the school for these ten years of its existence was also presented in both Japanese and English.

Mrs. True, in her review, explains the origin of the school:

"In the autumn of 1876 Mrs. Sakurai received into her home two young women who desired to study English. She had herself studied with foreign teachers in three schools. Her desire to take some useful part in educating the young, a work which was just beginning to assume something like its proper proportions in the minds of advanced thinkers in Japan, led her to open her home for the purpose. Her husband was in sympathy with her and assisted by giving time and money to the school."

Mrs. True particularly notes the improvement in steadiness of attendance during the decade just closed.

"At the end of the first year but two of the original six girls remained; five new ones entered. Of the twenty-three received the second year, fifteen left. One who entered that year is still with us, having come at the mature age of six years. She has about completed the course of study in both Japanese and English. During the third year the same number, fifteen, withdrew. During the first five years one hundred and twelve pupils were admitted, and seventy-seven left; during the last five years one hundred and sixty-four were received and forty-four withdrew."

The Report goes on to say: "In July, 1881, because of a change in Mr. Sakurai's field of labor, Mrs. Sakurai's connection with the school ceased and Mrs. Yajima took her place. At that time two American teachers became associated in it, and a house was provided which, it was thought, would accommodate all departments for some years. *Before the end of the first year*, the unexpected increase made it evident that we must look about for more room. * * * * * *

With gratitude we mention that only one of our pupils has been called to the eternal world. Of six graduates, two are married, the rest are studying and teaching at the same time. Forty-five confessed Christ while in the school. Six of them united with the Church this year."

Mrs. True's report closes with thanksgiving for blessings of the past ten years, in which she sees an earnest of good to come in the next decade.

A WATERING-PLACE IN JAPAN.

The people of Japan have great faith in their hot springs, quite numerous in different parts of the Empire, and a blessing indeed in a country where ophthalmia and skin diseases prevail to such an extent as here.

Some springs are merely salt, others have different ingredients utterly unknown to the majority of those who seek them, and who, in the simplicity of their souls, expect to be cured of diseases of the bones, internal organs, and what not of the ills that flesh is heir to. Foreigners do not care to go to these resorts, both because they are crowded and noisy, and the sight of nude men and women going and coming from the tanks and bathing promiscuously is apt to prove somewhat of a shock to a new-comer, and even with long experience does not become agreeable.

But, having found one of these watering-places, or water-cures, quiet and retired, I thought some of Japan's many friends might be interested in a description of it. Having seen something of other places in traveling through the country, and being thoroughly disgusted with them, perhaps I overrate this one in contrast, forgetting that the charm consisted in our being shut off from the curious crowd, and allowed considerable privacy.

The intense heat and the cholera epidemic that were to hold sway all summer had already made their presence most uncomfortably felt, and we were anxious to get away as soon as

possible after school closed, taking those girls with us whose homes were so far away that they would otherwise have to stay at the school. Where could we find a place cool and quiet? A popular resort like Nikkō, for instance, was out of the question on account of the expense, and obstacles arose in the way of going to several places suggested, until some one happened to remember the little hot-spring in the mountains where our head-teacher had been two years before, to try the water for her eyes. She was duly interviewed, and though her picture of the difficulties of the road and of getting food was not a brilliant one, the coolness could not be gainsaid, and we decided to go to Iri-no-Yū. In consequence, behold a dozen or more of us Bancho folks, one morning towards the last of July, started in the direction of the Uyeno station at the hour of four o'clock. The early train is a favorite, partly because it makes it possible to get to one's destination in a day, if, as in our case, not too far from the railroad, and partly because the fare is lower. Then, on account of the cholera, many were seeking safe retreat in the mountains; so, for all these reasons, there was a great crowd of people at the station to inhale with ourselves the anything-but-delightful odors of the disinfectants so freely used here in time of cholera.

After a long forenoon spent in a hot, overcrowded third-class car, we were not sorry to get off and make preparations for the mountains, though the tramp in prospect was nearly nine miles, over a steep and narrow path. At Sakamoto we had something to eat, our baggage was consigned to a pack-horse, the girls exchanged their wooden clogs for straw sandals, and we started under the guidance of mine host of Iri-no-Yū, who had come to meet us. It took nearly five hours—up and down, around and around, following the curves of the mountain side — before we came in sight of the welcome lights of Iri-no-Yū just at dusk. We would have been very tired but for the fresh, cool air that was like wine as we climbed higher and higher, and the pure water of mountain streams with which we quenched our thirst without fear of infection. But the road was by no means easy, being covered with ashes from the neighboring volcano of Asamayama, and, in spite of all invigorating influences, a few of our party felt themselves "nearly dead" at the journey's end.

It was too late to do any putting to rights, so we lay down among our baggage on the *futon* (quilts) furnished by the inn, and the consequence was that the fleas, which would have been bad enough in any case, were intolerable—to me, at least,—and I spent the night prowling about in dark and chilly regions, inside and outside, in a desperate but vain attempt to get rid of my savage tormentors. Before day broke I had made a resolve to return to Tokyo at once. There were fleas there to be sure, plenty of them, but being city-bred, their appetites were not quite so voracious. However, day-light revealed the green, heavily-wooded peaks on all sides of our little valley, a charming outlook from its southern end, and a clear mountain stream dashing through it from the north; also the fleas, which I speedily began to kill off at such a rate that there seemed a prospect of being able to stay after all.

We found Iri-no-Yū to consist of one hotel with two or three small, roughly-built houses about it for the accommodation of the poorer sick people from the country about. The hotel is a wooden building of half a dozen rooms above, and as many below, each partitioned off at one end where cooking can be done. We had four of the upper rooms, three for the pupils and one for ourselves, they doing their cooking, and we our own. After breakfast we had prayers together, then a short lesson—either English reading and conversation, or translation into Japanese, or perhaps a new hymn was learned — after which Yajima San read a chapter from "Women of the Bible," lately translated.

The days were spent in reading, studying, letter-writing, and washing clothes, with short tramps in search of flowers or views. Towards evening, word would come that the bath was ready, and we would repair in turn to the bath-room attached to the main building, for use of its guests only, where in one tank was the tepid mineral water just as it came from the mountain side, and in another the same

water heated in the kitchen adjoining. The sick people in the other houses all bathed in a different place where the water issues warm from the ground. After tea we would gather for evening prayers, and in good season retire to our respective *futon*. All the people who were able, came to our rooms every Sabbath, where, after singing, reading of the Scriptures and a short talk by the leader of the meeting, we divided into two classes, the men in one place and the women in another, coming together again for singing at the close. Many tracts and papers were given out and gladly received, to be carried back to the towns and villages from which the people came.

The existence of hot springs at Iri-no-Yū was known for years before the company was formed that built the road and the house. This company is called the *Kin-tō-sha* or "Golden Water Company," and several members are Christians, which accounts for the difference between Iri-no-Yū and most other places of the kind. No *sake* (rice beer) is sold, and no disturbances are allowed at night. Owing to this, and to the remoteness of the place, only those go in real need of the water or of rest, and the number is never great. One of the Christian members of the company, an evangelist, was there this summer, and most earnest and faithful in teaching, though suffering from some head trouble.

The sanitary arrangement of dwellings being very imperfect in Japan, we were obliged to complain a number of times, but the hotel people took no offense; on the contrary, they tried to improve things and make us comfortable. By another summer it is likely some changes will be made that will tend to the health and well-being of those who go there.

Those who know the kind physician who has for nearly five years freely given his services to the Bancho school whenever necessary, will be interested in an adventure which occurred to him and his wife on their way to Iri-no-Yū. Besides the road before mentioned, there is a path, seldom used, starting from the celebrated Usui Pass. They went from the railroad by stage to Usui, saw the fine scenery, and then took a guide for Iri-no-Yū, the distance being some six miles into the mountains. Unfortunately the guide did not know the road well, and after one false turn tried in vain to find it. They went miles through the underbrush, keeping on even after dark. Their baggage had been sent by the other road, so they had nothing to eat and not even a shawl for covering when, at last, finding it useless to go further, they stopped for the night near some large rocks. With great forethought, the lady had reserved a box of matches, so they were able to build a fire. They wandered on, climbing mountain sides, or among rocks in water-courses, till afternoon of the next day, when a little house was reached not far from Sakamoto. Here they got rice, and were sheltered during a heavy storm which came up. A messenger was sent to us, and the next morning we were able to send them a guide and food, so at last they arrived.

When we heard that the man at the house where they spent the night was suffering from a crushed foot, and the Doctor had been able to treat it, probably saving it from amputation and perhaps saving the man from death, it did not seem all in vain that they had scaled precipices in the hot sun. The Doctor made another visit to the sick man, giving him Christian books and an explanation of the soul's disease as well as that of the body, for all of which he was deeply grateful.

We thought it a coincidence that during their short stay at Iri-no-Yū several accidents occurred calling for the Doctor's aid, which was freely given. One case was a poor woman who broke her collar-bone. She was quite overcome with gratitude for what was done for her, saying no one had ever been so kind to her before, and when she left could not say good-by for crying. Being a sick, forlorn creature who had lost both reputation and friends, who knows but her heart, so touched, may be roused to take hold of better things?

These incidents only go to show how ever-present are the opportunities a physician has for relieving suffering and winning a way to the hearts of the people, and may be an encouragement to all who are helping in any way the grand cause of medical missions.

Anna K. Davis.

The "mela," or fair, is the customary meeting place of large numbers for heathen worship and amusement. When this occurs in the city near us, for two days it is dangerous for a woman to venture out, such immorality and recklessness are rife. Two distinguishing features of this mela are the drum-beating, which is kept up all night, accompanied by coarse songs, and the circular swing which is kept up all day. This somewhat resembles our merry-go-round with this difference, that more noise is made in its actual working, and shouting from the swingers is the main part of the amusement.

WHEEL-WRIGHTS OF INDIA.

Workmen, here, teach their feet to serve for hands. As ladies at home pin a long seam to the lap to keep it from puckering, here the sewing-man holds it in his toes. If we wish to drive a nail in a high place, we take our hammer with us up the ladder, but here, the carpenter picks it from the floor in his toes and reaches it to his free hand.

Our winter, from November to March, is much like your early May days, just sufficient cold in the morning and evening to be dispelled by a fire in the grate, and fair and sunny during the middle of the day. We have no rains during this time and consequently we do have dust, but our winter is the season of sunshine in which we can share. In the hot season we do not court the sunshine; we shut it out, we fan it out, we wet it out, and we go to the Hills to run away from it. Winter is the season of real Christmas-card roses; when fowls need not be killed at your very door, to keep till cooked; the season when we visit and when we work.

It is remarkable how the physical thermometer varies according to the length of sojourn in this far-away land. One year it is warm anyway; the next it is cold with one wrap, the next, cold with two, and so on till the said thermometer is out of all proportion. Our warm blood runs thinner and colder, with the lengthened space of years, in India, with much more rapidity than at home.

People here are supposed to be kind to animals, for their religion does not sanction their death, so crows and squirrels as tame as our small wayside birds is an every-day sight. But, as often, we see half-fed, over-worked horses on the road, their legs bending in, or out from sheer weakness, being given just enough food to keep them from dying, and just enough of the stick to know it will do no good to refuse to go. Camels and elephants are used as beasts of burden also.

The majority of this vast horde of humanity are so poor it is all they can do to get food enough to keep body and soul together.

All lines of work go hand in hand with religious teaching, and what is next to it, cleanliness. There is more call for medical work than accommodation, and more bodies to heal than the number of healers could reach were they doubly endowed with strength.

Mrs. T. E. Inglis.

FUTTEHGURH.

Mrs. Tracy of Etawah, India, while on a tour, wrote in camp:

"The best of it is, we are bringing the good news to those who have the opportunity of hearing it but once or twice in a lifetime. Mr. Tracy and his helpers go out mornings and evenings to all the villages within a circle of five miles. It is harder to reach the women, they are so shy, so afraid of anything new.

"Directly across from our camp is a temple. I suppose about a dozen priests live there, and four times a day make a deafening display of their worship. One strikes a gong, another has cymbals, a third a big drum, a fourth rings a big bell, a fifth blows a shell, two dogs howl, and all this time the head priest is going through his devotions, burning incense, waving a light, feeding the images and all such nonsense. Between times they chant their holy books, bathe, and sleep. Often they hire singers and keep it up until morning. They really sing well, were their songs decent."

MOTHERS AND CHILDREN ABOUT WEI HIEN.

About thirteen miles north of us is an interesting little station. It had its beginning through some opium smokers who came to Dr. Mathewson to be cured. Among them was a young woman, the "little wife" of a man in that place. The "little wife" means there is another woman who is the legal wife, and supposed to be the head of affairs in the household; but in this family it is different. The young woman — the intruder — is the favorite wife, and being withal spirited, makes her wishes the law of the family. She carried home a good report of foreigners, and some of the village women were interested and came to see for themselves. They often tell me of their first visits to Mrs. Mateer, and how she told them of the love of Jesus. She showed them pictures of the crucifixion, and their eyes always fill with tears when they speak of it.

There are several distinct types of womanhood in this land, and these women seem not to share the national apathy. Four of them came to my class last autumn, and their ladylike manners and bright, intelligent answers, won my heart. They have a comprehension of the spiritual quite beyond the ordinary Chinese woman. Two were baptized last spring, and seven more are asking admission to the Church. I spent a Sabbath in their village lately. The "little wife" said to me (and she is so pretty and so affectionate one can't help loving her): "Do you think I might be baptized? I am afraid that I am not good enough; they all say that I have such a temper, and maybe I have, but it is a great deal better than it was! We get on much better at home. I have only one quarrel now; the women struck my child, and we don't speak, that is all." These women who "don't speak" are both candidates for baptism. Many principles that we learned at our mother's knee and now almost think we always knew, have to be laboriously taught here. The responsibility, care and anxiety begin when these people turn their faces toward the light.

One of the women there has a little daughter named Dai (die). It might be "never say die," for that is what Miss Dai is when she has a feud with her playmates. She does not obey her mother; nearly all Chinese children I know are like that. Their beautiful respect for the aged manifests itself in maturer life, and the mothers never think there is any way to get children to do things except to coax or deceive them. This small Dai is a very bright child, and has learned a good deal of the New Testament. The women depend on her for telling them the characters.

I always have a scene saying good-by to the women when I go to see them. They will get up and come to see me off even when I start before daylight and when it is cold. Dai's mother had a daughter who committed suicide not long ago. The mother in such a case may claim a great deal of money, because the bad treatment of somebody has cost her daughter's life, but the Christian mother made no quarrel about it, and demanded no money. The widowed son-in-law was deeply touched by this unexpected goodness, and has since been very kind to the mother.

Jennie Anderson Laughlin.

Letters from the Front.

JAPAN.

The Bancho Kindergarten.

Miss Milliken, who is at the head of this department in Tokyo, tells us just what we want to know about her interesting charge :

The little people, who average about thirty, have comfortable accommodations in the house built, something over a year ago, on the lot at No. 52. The wee things are received at the age of three, and remain in the kindergarten proper until they are six, when they are promoted to the *sho gakko.* Here they lay aside the light occupations with which they have been beguiled in our garden, and devote themselves to the dignified study of Chinese characters, and to other serious pursuits. They are a happy set of little folk. At present they do not claim a large amount of my time. A graduate from Graham Seminary is turning out a successful teacher, and, with assistance from others now in the kindergarten training-class, manages the school quite nicely.

Banishment of the Nurses.

At the beginning of this year we inaugurated a change in the order of things which is a source of infinite satisfaction. It was the custom for each child to be brought to school by an attendant, who might be either young or old, a man or woman. These nurses remained during the day, to render all kinds of service to the children : to bring their shoes when they went out at recess ; to wait on them at lunch ; to do a hundred things the children might better have done for themselves, and, above all, to mop up the tears when they wept, an accident of frequent occurrence among new arrivals. To make the children self-helpful and helpful to others seemed impossible to accomplish so long as these nurses were always on hand, thoroughly imbued with the idea that their mission in life was to save their young charges from the least exertion. I tried restricting them to their own apartment, but they were irrepressible. Last term I determined it was necessary to strike at the root of the matter, so, after Christmas holidays, the nurses were banished. They bring the children in the morning and return for them at the close of school, but are not allowed to remain between times. As a consequence the little folks are growing more like real boys and girls, and less like pretty dolls. Both children and nurses are welcomed at Sunday-school. The children have a Bible-lesson every day. I cannot feel that the time spent with these little ones is in vain.

Fruits of the Training-Class.

Ever since I came I have had a class for those wishing to study the kindergarten system. One of my first pupils was a woman from the South, who came to Tokyo on purpose to enter the class, and while with us, became a Christian. She now has a flourishing kindergarten in her own country. Another has gone to aid Miss Porter at Kanazawa ; another is destined to assist Miss Smith at Sapporo ; and two have opened schools in other parts of Tokyo, and these are all Christian kindergartens.

Before I leave this general subject, let me say that I believe the children who come up to our higher classes, having been with us all the way from the kindergarten, are going to prove solid comfort.

* * * * * * * * * *

Every day we are obliged to turn away applicants to the school for lack of room. It is such hard work. One cannot help thinking when a promising girl is fairly begging for admission, " Perhaps she is the very one who would receive most good from the school, and give most to others?" It is delightful to have a Christian house so full of bright, receptive young people as ours.

All Sorts of Missionarying.

The people in connection with one of the churches have started a society for learning foreign house-keeping and manners. About twenty ladies, mostly the wives or daughters of officials, are members. Mrs. Kato, who originated the plan, has a foreign dining-room and the ladies go there every Saturday afternoon and, under the supervision of one who, in years gone by, was Mrs. True's cook, prepare a foreign dinner. They petitioned that we ladies would go in turn and take dinner with them and explain about our

"ways" at table and in the parlor. Mrs. True, who is equal to anything, agreed for all of us.

Mrs. Kato's object in the whole affair is to interest the ladies in Christianity, so after dinner we have either a set address or a social talk about the Bible, or church work, or some kindred topic. Then the organ is brought into requisition, and we have hymns to wind up the evening.

I wonder if there is any other country where people do so many varieties of missionary work. When I first came I shouldn't have thought that missionary work at all, but now I am ready for anything which will gain the interest and hearts of the people.

Mrs. True, in a letter of June 30th, emphasizes the universal message from Japan:

So much is written about the condition of things in Japan now, that I need not write of the wonderful providences which are putting before the women of this land such opportunities as only educated Christian women can make use of. If we do not help our sisters to meet their new responsibilities, and prove themselves equal to the expectations of those who are watching with such intense interest to see what part women can take in the struggle of Japan for an honorable position among the nations, we shall be less sympathetic and large-hearted than I believe Americans to be, and less wise to do a work for our Master than I believe our Church to be. The pupils average much older than in former years. Those who have been with us for some years are sufficiently advanced to need better advantages than our present circumstances will admit of. We could easily double our present number if we had room and help enough. If we could do so, of course it would help the finances of the school, but we are not sure of the wisdom of such a course, as we feel that too large a number is a disadvantage to all.

Miss Youngman wrote from Tokyo, June 11th:

The work is widening in all directions, and it is through this very blessing that so many changes are necessary. True, there are imperfections that mar, and I have no doubt many blessings withheld because of the unfaithfulness of the workers, but amid it all the Lord is getting to Himself a name and a people here in this land. Your prayers for the opening of the hearts of the people have been abundantly answered, and now our great need is more consecration in the workers. Let your prayers go up to God for His messengers, that we may be more Christlike, more holy, more fitted to bear the glad tidings to those who are now ready and willing to hear. Emptied of self and filled with the Spirit, may we all go forth in the strength of our Saviour, to do what He commands!

Mrs. Porter wrote from Kanazawa, June 16:

I have gone on with the medical work unmolested for more than three years, until about two months ago I was requested to stop my practice, not having a government license. Officials here said permission would have to come from the central government. The whole matter has been the outcome of the Japanese physicians' hatred of Christians and women, the latter a prominent factor in the case. I feel badly about it; my practice had grown to be such a good one, and I was enjoying it more than ever because I did my own talking. But this will not last; the Lord will open the way. We have the nicest, brightest boys in the school, so full of life and ambition. I have a class of twenty-one who are my pride. Best of all, they are, one by one, giving their hearts to God. I do not think I have realized how much it costs these young men and women to be Christians, and how brave they are to face opposition in this heathen land.

Miss Garvin writes, June 8th, from Osaka, of her gladness in the prospect of a suitable building: "How ready," she says, "Our Father is to give us all we ask!" She looks forward to the increased burdens of the fall, getting settled in a new place, a larger school, and fears she will then have to give up the Woman's Branch School, to which she has held on all summer, influenced by the women's entreaties and their offer to pay the rent of the room. "*I hope*," she says, "*we may have another lady here by next Christmas.*"

INDIA.

Turned Out to Die.

Mrs. J. H. Morrison wrote from Firozepore, May 28th, in a letter to her sons, who are in this country:

I think I told you that the woman whose back I used to dress last year has become paralyzed, and can't move her legs. When I came back from Dharmkot I went to look after her, but did not find her at her brother-in-law's house. They said she had gone away of her own accord. I hunted her up, and found her in a most wretched condition. She has ever so many near relatives, all very rich, but they have turned her out to die.

I found her lying alone and uncared for in a miserable little hovel of a place, and with large bed-sores. Her relatives, in passing, would give her a couple of *chapâtis*, fill her **lota* with water, and hurry away, fearing to stay near her, lest the same thing should happen to them. One man came and stood near while I talked to her, and said she ought to go to the hospital. I said, 'By all means take her there,' and he promised to do so immediately.

* Lota—native vessel for drinking.

Then I went off and told Mr. Newton, and he spoke to the hospital people to receive her. But when I called there next morning she had not come, so I went off to fetch her. Such a time as I had! None of them would do anything. Not one would spend four pice for an ekka (native carriage) to take her to the hospital.

I went from house to house in a whole street full of her relatives, but in vain. I was fairly boiling, but managed to speak quietly. I told them that if they would not go to the expense of one anna (three cents) for an ekka and send her to the hospital with me then and there, I would put the whole lot of them into court, and compel each family to contribute ten rupees to her support, and I *would* have her looked after.

This raised a terrible rumpus, and after awhile they said if I would go away they would send her in the afternoon. But I replied that if they let me leave that street without Gâbê I should go straight to the magistrate, and I sat down on a log and waited. For an hour they wrangled among themselves, each saying the other should take her, and all admitting that none of *them* would look after her. Finally, her nephew sent for an ekka, and with infinite trouble the poor thing was dressed and lifted in, and we set off. The nephew walked, but Gâbê couldn't support herself, so I made him get in and hold her. When we got to the hospital, (Government), and she was put in the female ward, her nephew said something to her, and she began handing him some money. I asked what for, and found he was demanding his ekka fare from her! I interfered indignantly, and he went off. Then I learned that the poor creature possessed only four annas in the world, but before putting her in the ekka her nephew had taken one anna to pay her fare, and now was demanding his fare, too. He is a rich man, the son of a rich man, and this is the beautiful Hindu religion, which we are said to be trying to spoil!

The poor thing is well cared for now, her wounds are carefully washed and dressed, and she is kept clean, but I fear she will never recover. If only she would accept Christ, and so find eternal life and healing forever! She knows the truth and there was a time when she seemed to be nearly a Christian, but fear of the world held her back. Now the world has forsaken her, perhaps in her loneliness she will turn to the one Friend who sticketh closer than a brother. Pray for her and for the hard-hearted wretches who turned her out to die, that they may repent before it is too late."

LAOS.

Miss Westervelt wrote from Chieng-Mai:—

Our evangelistic helper returned from a tour to the provinces of Chieng-Lan and Chieng-Hai with the news that there were twenty children who would gladly come to our school if we would only say the word. The people there were very anxious to have Miss Griffin and myself visit them, and offered to send elephants for us if we would only come. It is a journey of nine days and the best time of year for going comes in the middle of one of our school terms, but I hope some time to have the privilege of taking that trip. During this vacation Miss Griffin and I spent three days at Bethlehem. On our arrival we took up our abode in the chapel, partitioning off, by means of curtains, a corner for our sleeping apartments. The building is of bamboo with a few teak posts, bamboo floor and thatch roof. The Christians have built their houses in a cluster adjoining the chapel, with the exception of a few families. On Sabbath there was an attendance of about forty. Some were obliged to stay in their fields and watch their rice. Dr. McGilvary administered the communion and received one of our girls. Before service we gathered in the children for a short Sabbath-School, and after dinner some came again, bringing others and asking to see the pictures they had seen in the morning. A group gathered around me and I counted twenty-one heads of old and young.

AFRICA.

Mrs. De Heer, writing of the (for the present disbanded) Benita School, says:

Nearly all the girls we dismissed had received sufficient education to fit them for any position they will be called to occupy.

Since our last communion six of the members of our church have been called to the church above; all died in the faith, and some of them in full triumph. One was a younger sister of Ulunda, (in the group of Benita women, June Woman's Work), and had been accustomed to look up to her for counsel, but when near the end, she said: "Now you can teach me no more, Jesus has sent for me to come, and He will be my teacher." Another said: "This room is full of glory; they are coming for me," and so she passed away.

We can but rejoice that they are safely over, for their lives hold much of temptation and little joy. Our Mission is weak in numbers, and we hardly know what the near future holds for us, but One knows, and we can trust Him.

Miss Leete, from the midst of preparations for commencement at Graham Seminary, Tokyo, Japan, which occurred the 7th of June, wrote:

I am happy to report not a case of sickness in the school.

Two more of our girls will be baptized soon, and about fifteen are in the class "willing to be Christians." More and more do I love my work. It has been blest to my own soul more than to others.

Home Department.

THE MONTHLY MEETING — September.

Scripture Text, Acts x., 36.—Preaching peace by Jesus Christ.

Scripture Reading, Acts x., 34-44.

"Preaching peace! No single word expresses so well and so winningly the very heart of the Gospel in its design and in its effect upon human souls as this word *peace.*"

General Topic.—MISSIONARY WORK IN JAPAN AND KOREA.

Name the two Missions in Japan, the two centres of work in each Mission, and the workers.

The United Church of Christ in Japan. Of what churches is it composed? When was the union effected? What is the total membership,—the number received during the year,—the amount of contributions,—the average per member?

Describe the working of The Home Mission Board of Japan.

The *Meiji-Gaku-in*, or Christian College of Japan. (Refer to last Annual Report of Assembly's Board, and *Foreign Missionary*, Sept., '86).

The Bancho School. Graham Seminary. The Dai Machi School. The Tsukiji Bible Institute. (Explain the meaning of these terms).

The Tokyo Charity Hospital and Training School for Nurses. (Refer to *W. W.*, Sept., '87. Letters from Mrs. True, Miss Reade and Mrs. Davis, *W. W.*, May, June and July, '87).

Semi-Annual Woman's Meeting for Prayer. (Refer to last Annual Report of Phila. Society and letter of Mrs. Hepburn, *W. W.*, Sept., '87).

We must omit much, and pass on to the Osaka Mission. Tell of the churches and schools at Kanazawa and at Osaka. Development of self-support; Large contributions; Effort to establish a Circulating Library. (Refer to Report of Assembly's Board; also, to that of the Northwest; also, to Phila. report, for Miss Porter's work).

Read "Western Japan." A Summary of Facts, by Dr. Hepburn. A Crisis in Japan. (*The Church*, for Feb., April and June, '87).

The Mission in Korea. Name the station and the missionaries. Letters from Mrs. Heron, (*W. W.*, Sept., '86); Miss Ellers, (*W. W.*, Dec., '86); "First Fruits," letter from Mr. Underwood, *F. M.*, Oct. '86).

"A Bright Light in Northern Korea." (*F. M.*, Sept., '86).

An interesting article upon Japan will be found in *Littell's Living Age* for June 4, '87.

It would be a good thing for each leader of an Auxiliary to prepare for the Monthly Meeting by reading, in the last Annual Report of the Assembly's Board, the general outline of the work in the Mission under consideration for the month. Then, from the Annual Report of her own Society learn the particular work of that Society in the same field. Try to have definite ideas, and to impart definite ideas. I fear that many come to the meeting with confused notions, and go away having learned little or nothing for want of a few explanations. Do not be afraid of useful repetition. Before reading a letter state distinctly the name of the writer, and the place from which it is written. *E. M. R.*

A WORD TO THE STAY-AT-HOMES.

In an address delivered at Glens Falls last spring, Dr. H. J. Fennel remarked: "It is said of Sir Humphrey Davy, that when asked what was his greatest discovery, he replied, Michael Faraday. If it were asked of the Christian Church what has been her greatest discovery in the present century, it would not be wide of the truth if she should reply, woman;—woman to be thoroughly educated, in her home, and then in her church home, and then in the missionary field, in spirit, and in devotion, and work, the true successors of the women in the Saviour's and the Apostles' times." These inspiring sentences open before us a subject as broad as the universe. Only a passing glance can be given to some privileges and responsibilities of our American women, who must stay at home, and yet desire to aid in the glorious cause of Foreign Missions.

The history of the world tells of no time when woman wielded so great an influence as the present; nor is there any country whose daughters are more respected, or generally educated, or who control personally more property than the women of the United States. The intelligent, consecrated benevolence of Miss Wolfe, Miss Lenox, and many others (whose names we cannot mention because they are still in our midst), who have founded hospitals, endowed schools, built churches, and generously aided Home and Foreign Missions. have greatly encouraged those who watch the signs of the times, and fear that the wealth of

our country may in the end demoralize our Christianity. Just think of it! While the income of Protestant church members of our country amounts to $8,723,400,000, their aggregated annual contributions to Missions are only $5,500,000, or one-sixteenth of one per cent. The men of the country are the bread-winners, and women control fortunes only as they come to them by inheritance or the generosity of male relatives, and it is a singular Providence that has given so many large fortunes during the past twenty years into the hands of women.

Twenty years ago there were no regularly organized women's missionary boards in our denomination. Last year our five Foreign Missionary Societies paid into the treasury $248,649.65.

Even now it is only the exceptional women who are rich; the rank and file are poor, but it is the mites of the multitude of givers that make the aggregate of colossal contributions. We see everywhere practical exhibitions of the wisdom of the Roman Catholics with regard to these small donations. Their great schools, asylums, hospitals and convents, that occupy the most desirable locations in the United States, are the result of the patient hoarding of ten and twenty-cent contributions. Almost every stay-at-home Presbyterian woman can give ten cents a year to Foreign Missions, but there are thousands who do not even this, as statistics prove.

And then the cause needs the prayer and influence of good women. Do any of us quite realize how great is the influence of one humble woman for good or evil? It is said by wise men, who have studied the question of races, that one potent reason for the deterioration of the Turks, and their loss of prestige in Europe is to be found in the introduction of Circassian mothers. Turkish women have always been strong in physique, loyal in their affections, and capable of all the heroism possible under the faith of Mahomet. It was the sons of these women, who, a few centuries ago, carried the standard of Islam almost to the gates of Vienna, and made the monarchs of Europe tremble on their thrones. But as the Turks became rich, no harem was complete without its Circassian wife. These Circassians, purchased at a great price, aside from their beauty, possess no characteristics that render woman lovely. As their sons have become generals, statesmen and sultans, they have been quickly weighed in the balance and found wanting. If the influence of woman is so great among the cruel Turks and under a religion which allows her small respect, it must be almost unbounded in our country and under the more favorable conditions of Christianity.

Let us turn once more to the stirring words of Dr. Fennel. He speaks of woman "in her home, and then in her church home, and then in the missionary field." But we stay-at-homes do not deal with work in missionary fields, except to sustain the laborers. Are we doing all possible "in our homes and in our churches?" Shall we be satisfied with giving $248,649.65 a year for the conversion of the world, the cause for which our Saviour died?

A New England deacon and his son, in the spring were drawing loads of wood to market. The father, though a good man, was of a despondent disposition, and in speaking of his religious experience would invariably exclaim with a sigh: "Well, I'm not making any progress, but then I'm established," until his family became weary of the expression. As the two men went to market, the father in advance and the son following, they came to a place where the mud was soft. By driving quickly the father overcame the difficulty, and went on half a mile without turning his head. The son was not so fortunate. His wagon broke in the middle of the slough, and driver, wood and wagon remained in the mud in one promiscuous pile. At length the father turned around and fearing some accident came back in search of his son. "Why, John," he said in alarm, "are you seriously injured?" "No, sir," replied the boy, "I'm not making any progress, but then I'm established."

Now our women's missionary boards are established. They have come to stay. To see that they do not founder in the stagnation of poverty and indifference is the mission of

the stay-at-homes. Let us rather by our united effort aid them in a progress which shall be as enduring as time, and as broad as Christianity.

NORTHERN NEW YORK.

A LETTER FROM CHICAGO.

DEAR EDITOR:

We seldom think of the time when, and the place where "WOMAN'S WORK FOR WOMAN" had its origin. We do not realize its small begining or the real hard work that was necessary to put it upon a solid basis.

Last spring in assorting old papers in Room 48, McCormick Block, we found a file of letters which told the whole story of our first years' experience of publication.

I touch only a few points of the past, for the future presses harder upon me.

The Philadelphia ladies wrote to Chicago, March 18, 1871, "we are going very soon to publish a periodical, a quarterly, as the organ of our society. It has occurred to us that the Woman's Board of Missions of Chicago may be glad to have a "Western Department." The periodical will be attractive in appearance, and interesting in its character."

In April the initial number was issued, and as active partners, henceforward, we at once secured more subscribers than we could supply with the first number.

July 14th we had recorded 277 names, but the list was far short of that which we had promised to provide. The expenses were heavy; we did not wish to go beyond receipts, and we of the Northwest must work, for when our list was complete the Publication Committee would be out of difficulty or fear.

August 11th the subscribers in our section had increased to 430 and $212 had been forwarded to Philadelphia. So we worked on, until suddenly the fire licked up the very dust of Chicago and crippled all our resources. Then came letters of sympathy from the East, with generous offers of assistance. As we read that "if in carrying out the plans to which the managers of the W. P. B. M. of the Northwest are already committed, they find themselves unable to meet their indebtedness, we will most cordially do all in our power to help them to make their payments; and in reply to their request that they be relieved of their pledge for subscriptions to the magazine, *Resolved*, that we most cheerfully yield to their request, rejoicing that as sisters we may thus bear one anothers burdens, and so fulfill the law of Christ."

Then followed a check for $120 with these words: "We offer this to your society merely as an evidence of our wish to aid you in your work in this your time of need. We wish it were ten times as large, but it takes with it our love and sympathy for you all."

At this time and for years, only the Philadelphia and Chicago Societies were interested in the magazine, and the above incident shows the interest and friendship that has always existed between them.

At the close of the first year a new subscription book was opened by the editor, and the total of names from East and West reached 3,700. Have you any idea how much work that represented? From this time our periodical was issued as a monthly.

I wish I could give you in full a circular that was issued in the spring of 1875, introducing "*Children's Work*" to the over half a million children in our Presbyterian Sunday-schools. But I must leave it to another pen, as I am already too long in revealing my purpose in this hasty review.

So far I have not alluded to difficulties and struggles, although they were many, and in the autumn of 1877 we had to curtail the number of pages from 36 to 24. The editor writes: "By reducing pages, and by the strenuous efforts we are all putting forth, with the blessing from on high, which we are all asking, I hope this heavy cloud of debt may soon be lifted. Your exertions are beginning to tell already as well as ours, and we thank you sincerely for the western names which are coming in."

The years have moved on, and in November, 1885, we were joined in this publication work by the three remaining Women's Boards,

and our subscription list holds 14,800 names to-day.

I have mentioned mostly Northwest items, but I have prayed that the plea I make may be heeded by all the churches of the country. The Lord has prospered us thus far, but He will desert the idlers. Certainly, we have a goodly number of names, but what are they in the 6,281 Presbyterian churches of America? Your readers enjoy this magazine, but what have most of them done to make it interesting, or increase its circulation?

It seems to me *now* is the time for a stride forward in all branches of our work. Many are home from a pleasant vacation, and the driving work of the farm is ended, and no one would wish to be excused now from Christian work. Indeed, I believe many have already said: "What am I to do this winter?" Please tell them, tell all, to rally for "WOMAN'S WORK FOR WOMAN." It will not be hard work, even if they use the pen sometimes. Tell them to take pencil and paper and visit every house in the parish, show a copy of the magazine, and ask the lady for her name and 60 cents. Each society must appoint one or two women for this personal application. Write me if you find the Presbyterian women are *deaf. Make haste!* *L.*

CONSECRATION OF PARENTS.

Miss Alice Freeman, the President of Wellesley College, writing to an interested inquirer, a few months ago, regarding that institution, said:

"There is a very wide and deep and growing interest in both home and foreign missionary work and large numbers of the girls are willing to go, belonging to all the churches. Many, many more are turning their attention to it, but so often their parents will not encourage or allow it! Every year members are thus turned back, but several are going out during the coming year, to swell our numbers abroad."

With this may well be connected what Dr. A. F. Schauffler lately said in the *S. S. Times*.

Every believer is perfectly willing that some one else should be more consecrated, but many do not want more consecration themselves. That there was something blameworthy in the attitude of Moses is clear from Exodus iv., 14, where we are told God was angry with him. Reluctance was natural, but it was wrong. So with us. When God sends us to the heathen, all reluctance is evil. Many years ago, when Samuel J. Mills decided to go on a foreign mission, his father, a clergyman, bitterly opposed his going. To decide the question, a gathering of ministers was called. The consultation opened with prayer, in which he who led said, "O Lord, thou knowest that at his baptism, thy servant Mills consecrated his son Samuel to thy service unreservedly; and now that Samuel wants to go on a mission, thy servant Mills is mad." That prayer settled the question, and Samuel went.

"LET US PROVOKE ONE ANOTHER TO LOVE AND GOOD WORKS."

In glancing over the interesting figures contained in the Report of the Treasurer of the Assembly's Board of Foreign Missions, from May, 1886, to May, 1887, we find that the dozen largest gifts of Women's F. M. Societies as there recorded come in the following order:

W. F. M. S., 5th Avenue Church, N. Y.	$2,614 00
4th Church, Chicago	2,428 42
1st Church, Chicago	2,231 72
University Place Church, N. Y.	1,740 08
Fort Street Church, Detroit.	1,709 61
2d Church, Chicago	1,426 24
W. F. M. S., Church of the Covenant, N. Y.	1,395 00
1st Church, Cleveland	1,139 54
West Church, N. Y.	1,042 99
Central Church, Baltimore.	1,022 06
Lake Forest, Ill.	1,013 60
Market Sq. Ch., Harrisburg.	1,004 02

The society of the 1st Church, Washington, gave within a few cents of a thousand dollars, and between fifty and sixty other societies ranged in their annual gifts from $500 to nearly $1,000. How easily these amounts might be doubled or quadrupled were that "systematic, proportionate, beneficence," so strongly recommended by our General Assembly, carried into practice. *A.*

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. S. Kneass, and Mrs. C. E. Morris.

Candidates will address Mrs. C. E. Morris.

Correspondence concerning special objects, Miss M. D. Purves, and Mrs. J. De F. Junkin.

Correspondence with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss S. W. Du Bois; with Young People's and Children's Bands, Mrs. J. R. Miller.

Treasurer, Mrs. Julia M. Fishburn.

Send all letters to 1334 Chestnut St. Phila.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

A Word to the Wise.

Occasionally we hear that some of our societies and bands have written to the Editor of this magazine asking for suggestions in regard to their meetings, sending names of new auxiliaries and other communications which should be sent to the Secretaries at 1334 Chestnut Street. The Editor's precious time is given to the editing of Woman's Work for Woman and Our Mission Field; she speaks to you through its pages, and should not be asked to write letters to individuals or auxiliary societies. Again, the Secretaries at your headquarters are constantly watching the condition of the various organizations under their care, and in what better way can they feel the pulse and keep a record of the temperature, than by this direct communication? We have heard of some persons who do not even know to whom they belong! If any of the readers of this magazine meet such we hope they will be so kind as to enlighten them about the home of their Parent Society.

The report from our foreign secretaries is unusually encouraging this month. Mrs. Phœbe Ogden and Mrs. Good are about setting sail again for Africa after a delightful home visit. Dr. Effie Light has been appointed to the Training School for Nurses at Tokyo; Miss M. Nellie Cuthbert, of Pittsbugh, has received appointment as a missionary, though her field has not yet been designated, and two new workers are to be sent to Chieng-Mai, Miss Belle Eakin, of Clintonville, Pa., whose brother is already a missionary in Siam, and Miss Mary Van Eman, of Canonsburgh, Pa. These four expect to go to their respective destinations in the fall.

The picture of the Talaguga home in our June number has been a source of gratification to many who were interested in the Nassau family. One friend has had copied, as a companion picture, a photograph of the family — Dr. Nassau, Miss Bella, little Mary and the nurse — and thinking that others might like to have the same, sends word that copies may be had of J. A. Baumgardner, 38 S. Market St., Springfield, O. Price, 75 cts.

The Eddys, of Syria, are all rejoicing in hope of the complete restoration to health of their sick ones, and of rest to those weary from long nursing. Miss Mary Eddy, after faithful care of a younger sister during her illness, was herself prostrated and was well nigh unto death for many weeks. Dr. and Mrs. Eddy have taken her to Lucerne, Switzerland, for two months, where she is slowly gaining strength. Miss Harriette Eddy, with a thankful heart, has returned to her work at Sidon, which was carried on cheerfully by her associate teachers during her long absence. Sympathy and kindness have been shown them all to a wonderful degree, and often in characteristic ways. It seems that among Syrian women long hair is still their chief "glory," and when the order was given to cut closely Mary's unusually long, thick hair, the poor people shed more tears and made louder lamentations than at any time during her illness. Her many friends here do not need to be asked to pray for her complete recovery and return to the active, useful life she craves.

The extracts of letters from Miss McBeth in our last number give a fuller and more correct idea of the work at Mt. Idaho than that published in our Annual Report. Indeed they are needed to supplement that report, and we would call special attention to them.

Help for Our Workers.

Question Book Series: Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, North American Indians, India, Africa and Persia, (50 cts. per set)	$0 05
Historical Sketches of the Missions of the Board of Foreign Missions. (Cloth, 75 cts; paper, 60 cts.; postage, 7 cts.)	
Foreign Missionary Catechism (25 cts. per dozen)	3
Seventeenth Annual Report	15
Suggestions Concerning Mission Bands	3
Three Marys	5
Will You Lead in Prayer? (10 cts. per dozen)	1
Medical Mission Work	1
At Home and Abroad	1
Mrs. Pickett's Missionary Box. (12 cts. per dozen)	2
Why We Should Keep Up Our Auxiliaries, per dozen.	10
Not for the Heathen, Merely, but for Christ, per dozen.	6
A Strange, but True Story, per dozen	8
Bible Responses to Missionary Questions, per 100	50
Two Little Hindus. (10 cts. per dozen)	1
Pitchers and Lamps. (20 cts. per dozen)	2
Systematic Giving. (20 cts. per dozen)	2
Preparation for the Master's Work. (10 cts. per dozen)	1

Critical Hour of Mission Work. (20 cts. per dozen)....	2
Bringing the Ranks up to the Standard. (15 cts. per doz.)	2
The Wounded Lip. (10 cts. per dozen).....	1
The Society at Springtown. (15 cts. per dozen).....	2
The Coral Workers. (10 cts. per dozen.).....	1
Unused Power in the Church.....	1
A Partnership.....	2
Lessons which the Heathen may Teach us.....	2
What is Foreign Missions' Rightful Share? (15 cts. per dozen).....	2
Helping together with Prayer. (10 cts. per dozen).....	1
Five Cents in a Teacup.....	3

Constitutions and other helps for organizing and carrying on the work, free on application. Send stamps for postage. Address orders for above publications to

WOMAN'S FOREIGN MISSIONARY SOCIETY,
1334 Chestnut St., Philadelphia, Pa.

NEW BANDS.

New Jersey, Daretown, Coral Workers.
Penna., Pittsburg, Seventh Church, Goheen.
" Scranton, Providence Church, Guild.
West Va., Wellsburg, Little Seeds.

EXTRACT from a letter from Miss Case, dated June 10th, 1887, Tokyo, Japan:

"I am so happy in my new home. Last Sabbath I taught a Sabbath-school class, through an interpreter, and it was truly interesting to see their faces brighten with earnestness during the exercises."

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with missionaries in

Africa and Syria, Mrs S. H. PERRY.

China and Japan, Mrs. H. F. WAITE.

Persia, Mrs. N. B. JUDD.

Mexico, S. America and Siam, Mrs. A. D. WHEELER.

India, and among the North American Indians, Miss M. P. HALSEY.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries, and concerning organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT.

Correspondence concerning candidates, Mrs. H. T. HELM.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

WE ARE much gratified with the favor with which "Robert Moffatt," the first of our missionary annals, has been received. A lady writes: "The Annals are a happy thought; I shall hope to possess them all, as they are one after another put into print. This condensed form of biography, with a few important dates, is all we busy women have time for, and all we need for general purposes." The *Interior* says: "We are constrained to think this will prove the most popular life of the great African missionary." Successive volumes of these annals will appear during the late summer and coming autumn.

The recent additions to our leaflets are: "Helping Together with Prayer," (by Mrs. J. Woolsey Stryker), "Buddhism," price one cent each; "Enrichment of Utterance," "Unemployed Talent in the Church," "Five Cents in a Teacup," price two cents each.

FOR THE aid of leaders of missionary meetings, the secretaries announce that on the shelves in Room 48 are a number of Annual Reports of the years since 1877. Each of these contains the papers read at an Annual Meeting, and they are so practical that they are helpful now.

We will forward a copy free to any one sending postage for the same.

NEW AUXILIARIES.

Bathgate, Dakota, Northern Light Bearers.
Mellette, Dakota, W. M. S. and S. S. B.
Olga, Dakota.
South Carlisle, Dakota.
Maroa, Illinois.
Mt. Pleasant, Illinois.
South Evanston, Illinois, Lulu Anker Soc.
Winchester, Illinois.
Lafayette, Indiana, 2d, Y. P. S.
Logansport, Indiana, Concord Ch.
New Market, Indiana.
Spring Grove, Indiana.
Walnut Ridge, Indiana.
Fullerton, Nebraska.
Rushsylvania, Ohio.
Spring Hills, Ohio.

Women's Board of For. Miss. of the Presbyterian Church,

NO. 20 NORTH WASHINGTON SQUARE, NEW YORK CITY.

A half-hour meeting for prayer and the reading of missionary letters is held at the rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July, August and September.

ANOTHER glad announcement for this month! Miss Emma Roberts is under appointment to go to Haftiwan, Persia, and will be associated there with Miss C. O. Van Duzee.

MISS CORT has, during the last few months written eighteen letters to pastors and newspapers begging that all influence may be used to send the pitifully needed reinforcements of helpers to Siam. If we were as earnest as we should be—would our missionaries be forced to add to their duties as standard-bearers in the assault, those of recruiting officers at home?

MISS WARNER, in a letter dated Ning-Po, June 1st, speaks of soon completing the ninth year of continuous labor at her post, and also

of the evidences that the gospel message is sinking into the hearts of the women among whom she labors.

Miss Lowrie writes from Peking, June 12th, that two of the graduates of the Girls' School are about to study medicine. In a later letter she adds that more than 3,000 people had attended one of the chapels during the past month, many of whom are only deterred from professing Christianity because of the ostracism sure to follow. "Indeed," she says, "I can give you no idea of the sufferings endured by Chinese Christians."

Miss Holmes, of Tripoli, when last heard from, was expecting to sail for home in July.

Miss Ball has had further proof of the interest her friends in Buffalo and Rochester take in her work among the Senecas. Money has now been sent her for a horse, a very necessary part of her equipment.

Letters have also been received from Miss Leete, Miss Rose, Miss Youngman, Mrs. Hawkes, Miss Hutchinson, Mrs. McCauley.

New Auxiliaries.

Ebenezer Presbytery, Kentucky.
Ebenezer Church, of Tollesboro.
Williamstown.
Niagara Presbytery, New York, Barre Centre.
Rochester Presbytery, New York, North Sparta.

Bands.

Binghamton Presbytery, New York,
McGrawsville, Lend-a-Hand, Boys'.
Bainbridge, Willing Workers.
Owego, Workers for Christ.
Union, Boys' Mission Band.
Hudson Presbytery, New York,
Port Jervis, "Rays of Light."
North River Presbytery, New York,
Shckomoko, King's Servants.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala and Siam, Miss M. C. Eddy, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, P. O. Drawer, 1657 Cohoes, N. Y.

Our General Assembly has asked the churches to celebrate the Jubilee Year of Foreign Missions in this country, by raising one million dollars for the work. When we remember that, as a church, we gave only one-sixteenth of one per cent of our incomes last year, it does not seem that we would need to practice any great self denial to reach this amount. Very few, if any of us, really gave, last year, more than we *ought* to. The call now is for free-will offerings, over and above our obligations. But the larger part of our membership gave nothing for this cause. Each of us who gave should find some one who did not, and so interest her that she would, forever after, be a liberal giver and an earnest worker in the Master's service. Is there a single society in the four Presbyteries of N. N. Y. in which the membership and contributions ought not to be doubled, and might not be, if each member would resolve to secure one recruit during this year? And our Christianity is nothing if not progressive and aggressive. If we are content either as individual Christians or societies to remain, from year to year, at the same standpoint, we have already commenced to decline. There is no "standing still" point; it is either growth or decay with us. Which is it to be with your society this year?

A very interesting example of the way in which Home and Foreign work is inextricably intermingled, is given in the fact that a native of Siam, a student at Williams College, preparing to return to work for souls in his native land, was one of those selected to work for the evangelization of our cities, and is now spending his vacation in earnest, faithful work among the abandoned classes in New York City. Is he now a Home or Foreign Missionary?

From a careful study of the Reports from Auxiliary Societies for last year, there seems to be need that we should speak of one point. While it is simply impossible for a Christian to have enough of the spirit of Christ to be really interested in Foreign Missions without having a heart open to every other appeal for His work, and we have a right, as individuals, to give or labor as our hearts prompt, yet when we have organized ourselves into a society pledged to this one branch of the work it is not strictly honest to allow the strength and interest of that organization to be diverted to other objects, though equally worthy. We all know that Foreign Missions was the inspiration from which this wonderful growth of organized effort among the women of our churches arose. Some of us know the long and patient effort needed to effect these organizations in many of our churches, until every village and

settlement had been visited by leaflet, letter and personal appeal many times. But now, every cause that comes to our churches for aid, makes a special appeal to our Women's Miss. Societies, and we find them pledged for an annual contribution to the French Mission, The Free Church of Italy, The Freedmen, the support of a Bulgarian or Japanese or Siamese student in this country, or some other equally worthy object, not named in their Constitution.

"Let all things be done decently and in order" is a good Scriptural rule for our societies. Let us not, as societies, listen to any appeal, or apply our funds for anything but the object for which we were organized. And as individual Christians let us apportion our gifts by principle and not impulse, from a prayerful consideration of the relative needs of the whole field, and a conscientious observance of all our pledges.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St., for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Ave., for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Sallie E. Marks, 1107 Olive St.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

In addition to leaflets of our own publication, we have a good supply of many whose names are found in the lists published by other Woman's Boards.

LIST OF S. W. B. PUBLICATIONS.

	Cts.
Five Cents in a Teacup	5
How Much Do I Owe?	2
How Shall We Interest the Children?	2
Helping together with Prayer	1
A Penny a Week and a Prayer	2
Korea	2
Directions for Making Maps	2
Exercises for a S. S. For. Miss. Meeting	2
Help for Korea	Free
How to make a Successful Meeting	3
Lessons the Heathen may Teach Us	3
Medical Missions	2
Pitchers and Lamps	2
Preparation for the Master's Work	1
Sixth, Seventh, Ninth and Tenth Annual Reports, each	10
Thanksgiving Ann	Free
The Value of Small Gifts	2
Unemployed Talent	2
What does God Want for Africa?	2
Map of Africa. (24x30 inches.) With Presbyterian Missions in color. Strong Paper	40
Cloth Back	60
Varnished and mounted	80

Rev. Thomas F. Wallace, Superintendent of Foreign Missions at Zacatecas, Mexico, visited the "Rooms" early in July. His stay was too short for a meeting, which is cause for regret.

Mrs. H. B. Fry, of Joplin, Mo., one of our presbyterial presidents, writes: "Had very good and hopeful meetings lately in five churches. It is very sad that ignorance of the work is the greatest hindrance to its success."

The hour for holding our meetings has been changed from 2 P. M. to 9.30 A. M. Whether this arrangement is permanent remains to be proved.

All our auxiliaries and bands desiring to send Christmas boxes to foreign missionaries should attend to the matter without delay, or they will arrive at their destination too late. A valuable box was sent from St. Louis in July, to our missionaries in Siam and Laos, Miss Edna S. Cole and Miss Isabelle Griffin.

In answer to inquirers, we would state that the price of our fruit banks is 72 cents per dozen. They are sent by express, charges to be paid by parties ordering. We have also barrels and jugs for the use of mission bands, and can furnish exercises suitable for use at public meetings, for 4 cents each. The price of jugs is 60 cents per dozen. The barrels are only 30 cents per dozen.

Miss Edna S. Cole wrote from Bangkok: "Do not think we are striving too hard for good scholarship. That is not our main effort, as you must know; but if in some way we could succeed in making our work as successful as the Roman Catholics do their school, we would rejoice. Still we would not be led to put our trust in princes. We know that only in our Master can there be any true help. A few weeks ago, the King gave the Catholic boys' school a donation of $2,400, and the Queen $1,200. Many of the princes and nobles gave smaller but still munificent sums. Ours is the only school for Siamese *girls* in all this great city, and surely we ought to have more than thirty girls, and nearly all of them from such poor families that we must support them in school."

New Auxiliaries.

Topeka Presbytery,	Wichita,	Kansas.
Larned "	Hartland,	"
Highland "	Children's Band, Highland,	Kansas.
Platte "	Grant City,	Missouri.
" "	Craig,	"

A NEW BOOK.

In her first book, *The High Caste Hindu Woman*, the Pundita Ramabai addresses a far larger audience than she could reach in any other way. It will be remembered by those who heard her speak and by readers of WOMAN'S WORK, that more than a year ago she came to America to be heard in behalf of her countrywomen.

The neat little volume which she now presents to all interested in human well-being, is the first triumph in the great and sacred task its author has set herself.

The book may be called a monograph on the subject of marriage as it concerns the women of India. Its exposition of the Code of Man will surprise many even of those who thought they *knew*. Early writings allowed the second marriage of the child-widow. Man in comparatively recent years, where all is so old, added the restriction of widow marriage. This would appear of trifling importance were it not that the number of widows is more than twenty millions. The revelations of the book, therefore, concern a large part of the women of the world, yet how insignificant a part of the human family,—twenty million souls unheard of, except through their sufferings.

The good and evil of Hindu life are presented side by side, and the object of the book is well developed in the last chapter, where in eloquent English the author sets forth her desire to build, equip and conduct a higher system of education than any yet known, for high caste widows.

During her stay in America, Ramabai has made systematic study of American schools and methods and asks her readers to help her in taking back to India these advantages.

The book is prefaced by an elaborate and highly interesting introduction, giving a sketch of the author, and her no-less-interesting kinswoman, Mrs. Joshi, written by that staunch friend of both, Dean Bodley, of the Woman's Medical College of Pennsylvania. It may be had of Pundita Ramabai, 1400 N. 21st Street, Philadelphia, for the moderate sum of $1.25, and should be in every mission library.

M. W. T.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1887.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Brown Mem., 25; 1st Ch., 305, Girls' Bd., 50; Ellicott City, Rose of Sharon Bd., 51.70, 431.70

BLAIRSVILLE.—Murraysville, 25.00

CARLISLE.—Carlisle, 2d, Y. L. B., 13; Metzgar Institute, 3.05; Chambersburg, Falling Spring, 14; Dillsburg, Monaghan Ch., 16.25; Gettysburg, Miss McPherson, 50, S. S., 5.50; Harrisburgh, 1st Ch., 50; Mechanicsburg, Happy Workers, 9.92; Petersburg, 25, 186.72

CHESTER.—Coatesville, 25; Phœnixville, 22; West Chester, 47; West Grove, 40, 134.00

CHILLICOTHE.—Bloomingburg, 13; Chillicothe, 1st Ch., 15; 2d Ch., 10.50; Concord, 8.50; Greenfield, 14.40; Hillsboro, 18.50; Marshall, 1.05; Pisgah, 6; Washington C. H., 5.10, Y. L. B., 2.02; Wilkesville, 5, 99.07

CINCINNATI.—Avondale, 40, Mrs. C. L. Bragg, 40; Cincinnati, 6th Ch., 10; Walnut Hills, 1st Ch., 35, S. S., 50, Pearl Gatherers, 25; Mt. Auburn, 150; Wyoming, 30, Cheerful Givers, 20, 400.00

CLEVELAND.—Cleveland, 1st Ch., 95; Northfield, Caldwell Bd., 17; Painesville Sem, 30, 142.00

DAYTON.—Dayton, 3d Ch., legacy Miss Louise Parrot, 200; Piqua, 18.40; Springfield, 2d Ch., 34, Y. L. B., 25, S. S., 25; Troy, Mrs. S. R. Drury, 25, 327.40

ELIZABETH.—Elizabeth, F. M. Assoc., 100, 1st Ch., Bd., 40, 2d Ch., Bd., 25; Madison Ave., Y. L. B., 12.90; Metuchen, 17.60; Little Gleaners, 25.50; Plainfield, F. M. Assoc., 104.42; Roselle, S. S., 30; Westfield, 57.50, 412.92

JERSEY CITY.—Englewood, Learners, 5.00

LACKAWANNA.—Athens, 12.50; Bennet, 5; Honesdale, 50; Kingston, Torch Bearers, 17.50; Plymouth, 25; Prompton, Lilies of the Field, 5; Scranton, 1st Ch., 75, Juv. Mission Assoc., 125; 2d Ch., 21; Washburn St. Ch., 15.35, Gleaners, 7.15, Kefr Shima Bd., 15; Towanda, 50; Troy, 20; West Pittston, 18.45, Y. L. B., 18; Wilkesbarre, 1st Ch., 100, Y. L. B., 30; Covenant Ch., 7.05, 617.00

MAHONING.—E. Palestine, 11.30; New Lisbon, 75; Warren, Gleaners, 12.25; Youngstown, 30.55, 129.10

MORRIS AND ORANGE.—Boonton, Buds of Promise and Volunteers 24.08; Orange, 1st Ch., 125; 2d Ch., S. S., 40, 189.08

NEWARK.—Bloomfield, 1st Ch., 127.50; Montclair, 100, Y. L. B., 50, Boys' Bell Bd., 20; Trinity Ch., th. off., 16.25; Newark, 1st Ch., 158.80, S. S., 45, Stearns Mem. Bd., 100; 3d Ch., 100.92, S. S., 140, Mrs. Douglass, 15; Bethany Ch., Bessie and Elsie Pierson, 15; Central Ch., 50; High St. Ch., 113; Park Ch., Y. P. Soc., 60; Roseville, 95; S. Park, 101.85, 1,308.32

NEW BRUNSWICK.—Pennington, 17.07; Trenton, 1st Ch., 200; 4th Ch., Inf. Sch., 15; Prospect St. Ch., 30, Bd., 57.95, 320.02

NEWTON.—Belvidere, 1st Ch., 40, Willing Workers, 70, Sowers of the Seed, 22.81; 2d Ch., 32.65; Blairstown, 60; Oxford, 1st Ch., 12; 2d Ch., 15 81; Sparta, Bd., 8.50; Stewartsville, 12.50; Stillwater, 9, 283.27

PHILADELPHIA.—Chambers S. S., 50; South Western, Little Workers, 6.25; Tabernacle, Little Maids, 40; Walnut St., 4, 100.25

PHILADELPHIA CENTRAL.—Arch St., 225; Green Hill, Bd., 9; Kensington, 50; Mantua, 5; North Ch., Light Bearers, 8; Shepherd Ch., Little Gleaners, 30, 327.00

PHILADELPHIA NORTH.—Chestnut Hill, S. S., 35, Mrs. Buckman's Bd., 25; Doylestown, 37.50; Frankford, Y.L.B., 20; Germantown, 1st, 125; Germantown, 2d, 36; Germantown, Wakefield, 30.10, Bd., 10; Mt. Airy, S. S., 8; Norristown, Central, 30; Roxboro', 30, 337.00

PITTSBURG AND ALLEGHENY COM.—Allegheny, 1st, 69.85; McClure Ave., 24.37; North, 102.05, Mrs. Isaac Beeson, 40; Allegheny, Providence, 43; Birmingham, 1st, 22; Chartiers, 36.50; Emsworth, Willing Workers, 30; Freedom, 1; Homestead, 12.10; Mansfield, 10; Pittsburg, 1st, 127; 6th, 16, S. S., 15; Pittsburg, E. Liberty, 98.90, Y. L. B., 23.92; Pittsburg, Lawrenceville, 75; Pittsburg, Park Ave., 16; Nassau College, 50; Sewickly, 77; West Bellevue, Workers for India, 32; Mrs. Espy, 2, 923.69

WASHINGTON.—Burgettstown, 27.75, Golden Chain Bd., 15; Cross Creek, 50; Mill Creek, 33.89, Little Reapers, 3.55; Mt. Prospect, 5; Upper Buffalo, 88.50; Washington, 1st, 85, Cornes Bd., 25, June Rosebuds, 17.07, S. S., 88.04; West Union, 14.25, Y. P. B., 5.75; Wheeling, 1st, 77, Vance Bd., 50, Sidney Ott Bd., 7.53, Cunningham Cir., 10, S. S., 10, 613.33

WOOSTER.—Creston, 6.50; Fredericksburg, 20; Hopewell, Holcombe Bd., 13; Millersburg, 9; Plymouth. 5; Shreve, 5; Wooster, 1st 14; Westminster, 25, 97.50

ZANESVILLE.—Granville Fem. Col., 3; Mt. Vernon, 7; Roseville, 4; Utica, 8; Zanesville, 1st, 10; 2d, Y. L. B., 25; Zanesville, Putnam, Inf. Sch., 22.96, 79 96

MISCELLANEOUS.—Downingtown, Mrs. E. J. Tutton, 25; Phila., anonymous, 5; Scranton, Pa., Mrs. C. L. S. Dickson, 10; Westchester, Pa., L. S., 15; Interest on Lapsley legacy, 50, 105.00

Total for July, 1887, $7,644.33
Total since May 1, 1887, 10,880.79

The amount acknowledged in July WOMAN'S WORK and in the last Annual Report from York, Pa., should have been $195 instead of $125.

The N. A. Indian Chapter of S. S., Oxford, Pa., has sent a box to Wewoka, valued at $65.

The Aux. Soc. Titusville Pa., has sent a box to the Teheran School, Persia.

Mrs. JULIA M. FISHBURN, *Treas.*,
Aug. 1, 1887. 1334 Chestnut St., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to July 20th, 1887.

ALTON.—Alton, 3.65, Y. L. S., 10, S. S., 40; Belleville, 1; Hillsboro, 36, Band, 8; Jerseyville, 4; Walnut Grove, 16; Waveland, 5.50; (less Pres. ex., 3.70), 120.45

BLOOMINGTON.—Champlain, 135.08, Avery Band, 5; Danville, 25; Mackinaw, 12.50; Minonk, 11, 188.58

CAIRO.—Cobden, 10; Tamaroa, Rose Leaves, 25; Wabash, 10, 45.00

CEDAR RAPIDS.—Blairstown, 3.30; Cedar Rapids, 1st, 50; Coe College, Y. L. B., 6.30; Linn Grove, 34, S. S., 4.36; Scotch Grove, 10, S. S., 4.25; Vinton, 35, 147.21

CHICAGO.—Chicago, 1st, 26.50; 2d, 33.25; 3d, 150; 4th, 108.50; 8th, 22.75; Church of the Covenant, 6.78; Evanston, 56, S. S., 40; Joliet, Central Ch., 34.90, Dean, Y. P. S., 2.63, S. S., 14.24; Lake Forest, 327.11, Steady Streams, 14.84, Y. P. S., 22.30, Ferry Hall, 16; Misc., 4.61, 880.41

CHIPPEWA.—Ashland, Mrs. S. S. Vaughn, 500.00

COUNCIL BLUFFS.—Adair, 2.30; Clarinda, 5; Corning, 18.91; Emerson, 5; Griswold, 6.50; Logan, 2; Menlo, 6.50; Neola, 5; Red Oak, 10.43; Shelby, 10; Shenandoah, 4.25; Woodbine, 3.20, Pansy Band, 3.20, 82.29

DENVER.—Denver, Central Ch., 49.10

DES MOINES.—Albia, 10; Chariton, 5; Des Moines, Central Ch., 37.50; Westminster Ch., 18.75; East Des Moines, 8; Indianola, 6.25; Newton, S. S., 20, 105.50

DETROIT.—Ann Arbor, 25; Detroit, Memorial Church, 25; Ypsilanti, Mrs. Goodrich, 10, 60.00

DUBUQUE.—Dubuque, 30.50; Hopkinton, 4.07; Independence, 12.45, S. S., 11.05; Jesup, 2.30; Pine Creek Ch., 5, S. S., 10.92; Mt. Hope, 1, 77.29

FT. DODGE.—Calliope, 6; Cherokee, Mrs. J. McAllister, 7; Jefferson, 3.50; Le Mars, 18.25; Paulline, 2, 36.75

FT. WAYNE.—Ft. Wayne, meeting in 1st Ch., 30.63

GRAND RAPIDS.—Grand Rapids, 1st, 10; Westminster Ch., 18.97; Ionia, 13,25; Mackinaw City, 1.50; Traverse City, Forest Workers, 7.85, 51.57

HASTINGS.—Bloomington, M. J. H. S., 12.50, for H. M., 12.50, 25.00

INDIANAPOLIS.—Indianapolis, 1st, 100; Tabernacle Ch., 18; 2d, Y. L. S., 100, 218.00

IOWA CITY.—Davenport, 1st, Pansy Band, 25, S. S., 25; Scott Ch., 2.93, 52.93

LAKE SUPERIOR.—Ishpheming, 13.50; Marinette, 13.50; Marquette, 50, for H. M., 5, Wide Awake Bd., 17.50; Menominee, 26.96; Oconto, 5, for H. M., 10, 141.46

MADISON.—Janesville, 25.00

MATTOON.—Charleston, 12.50; Tuscola, 4.55; Vandalia, 12.50, 29.55

MAUMEE.—Bryan, 27.44; Toledo, 1st, Livingstone Band, 55, 82.44

MILWAUKEE.—Milwaukee, Immanuel Ch., 43.87; Calvary Ch., 40; Ottawa, 1.65, 85.52

MONROE.—Coldwater, 20; Monroe, 10; Tecumseh, 22.96, Y. L. S., 20, 72.96

NEW ALBANY.—Bedford, 4.47; Charlestown, 5; Jeffersonville, 16.50; Hanover, 16; Madison, 1st, 12.50, Y. L. B., 12.50; New Market, 5; New Albany, 60.85; 3d, 10.95; Vernon, 15.40; Presbyterial th. off., 22.50, 181.67

OREGON.—Eugene, 10.50

OTTAWA.—Aurora, S. S., 6.25; Grand Ridge, 10; Mendota, 25; Morris, S. S., 20.55, 61.80

PEORIA.—Delaware, Mrs. J. H. Burlingame, 25; Dunlap, 7.90; Elmira, 6.50, S. S., 7.25; Green Valley, 6.25, Rural Gleaners, 17.75; Lewistown, 36.02; Knoxville, 2. Peoria, 1st, 21.75, E. R. Edwards' Bd., 29.90, Little Lights, 4; 2d, 27, S. S., 35; Grace Ch., 12.60; Princeville, 50; Yates City, S. S., 5, 293.92

PUEBLO.—South Pueblo, Mrs. John Cameron, 20.00

ROCK RIVER.—Franklin Grove, 5.24; Morrison, 12.50, Y. L. S., 12.50; Sterling, 17, 47.24

ST. PAUL.—Hastings, Sowers of Good Seed, 6.25; Litchfield, 3.75; Minneapolis, 1st, 38.42; Franklin Ave. Ch., 2.50; Westminster Ch., 495.06, W. M. S., 205.29, Y. L. S., 31.25, S. S., 15, Gleaners, 4.70; Macalester, Golden Rule Bd., 20; St. Paul, East Ch., 15; 1st, Wayside Gleaners, 6.25; House of Hope Ch., 101, Y. L. S., 5, Dayton Ave. Ch., 100, Gleaners, 5; Central Ch., 50, S. S., 50, Y. L. S. 25; Pine City, 2; Stillwater, 14.61, 1,196.08

SCHUYLER.—Bushnell, S. S., 20.32

SOUTHERN DAKOTA.—Montrose, 5.00

SPRINGFIELD.—Bates, 19; Jacksonville, State St. Ch., 51.75, Y. L. S., 19.30, S. S., 7.90; Westminster Ch., 19.60; Lincoln, Band, 5.02; Mason City, 10.70; N. Sangamon, 13; Pisgah, 9.60; Petersburg, th. off., 5; Springfield, 1st, S. S., 23.31; 3d, 12.50; Portuguese, Y. L. S., 15; Virginia, 28.98, 240.66

UTAH.—Salt Lake City, Collegiate Institute, Girls' Bd., 5.00

VINCENNES.—Evansville, Grace Ch., S. S., 14.87; Walnut St. Ch., 60; Terre Haute, Moffatt St. Ch., 6.25; Vincennes, 16.45, 97.57

WHITEWATER.—Knightstown, 13.70; Newcastle, 3; Richmond, 9, 25.70

WINONA.—Claremont, 6.25; Fremont, 5; Kasson, 9.57, 20.82

MISCELLANEOUS.—Montour, Ia., Mrs. M. A. Leyenberger, 2.50; Societies for pub. of Report and Letter, Milford, Mich., 1; Mt. Clemens, 50 cts.; Detroit, Pbl. S., 3.50; N. Sangamon, Ill., 1; Minneapolis, Minn., 1st, 1; Defiance, O., 1; Lima, Wis., 1; Misc., 4.18; By sale of Leaflets, &c., 51.01; Annals of Robt. Moffatt, 10.15; Interior sub., 1, 77.84

Total for month, $5,411.76
Previously acknowledged, 5,554.53

Total from April 20 to July 20, $10,966.29

Mrs. C. B. FARWELL, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, July 20, 1887.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1887.

BROOKLYN.—Brooklyn, 1st, Y. L. Bd., 25; Memorial, 67.08, 92.08

BUFFALO.—Buffalo, Bethany, 7.30; Calvary, 27.39; North, 38.86; Westminster, 50; Jamestown, 1st, S. S., 7.50; Olean, Y. L. S., 10; Silver Creek, 6; Westfield, 20, 167.05

CAYUGA.—Auburn, 1st, 50; 2d, 88.90; Ithaca, King's Messengers, 14.50, 153.40

CHEMUNG.—Elmira, 1st, 67.99; Sugar Hill, 2, 69.99

LONG ISLAND.—Bridgehampton, 10; Manor, 2.50; Quogue, 5.71; Coll. Ann. Meet. Pres'l Soc., 8.44, 26.65

MORRIS AND ORANGE, N. J.—Morristown, South St., 150.00
NEW YORK.—Ladies Christian Union, Mrs. W. F. Mortimer, 60; Madison Sq., 17; Park, Seekers for Pearls, 40; Seventh, Pansy Chain Soc., 10; University Place, Boys' Miss. Soc., 70; Washington Heights, Y. L. S., 30, 227.00
NIAGARA.—Albion, 8 50; Holley, 5.50; Knowlesville, 10; Lewiston, 1.06; Lockport, Calvary, Y. L. S., 1.50; 1st, 32.50; Lyndonville, 13; Medina, 14, 86 06
NORTH RIVER.—Amenia South, 10; Cornwall-on-Hudson, 1.40; Highland Falls, 3.20; Little Britain, 4.50; Rondout, 3.07, 22.17
OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Oneonta, 8.75, 46.25
ROCHESTER.—Brighton, 5; Groveland, 16.57; Pittsford, 25; Rochester, Central, 25; 1st, Y. L. S., 50; 3d, Steady Streams, 25; Westminster, 5; Sparta, 1st, 15, 166.57
UTICA.—Clinton, 50; Holland Patent, 10; Little Falls, Y. L. Cir., 40; Utica, Bethany, 125, Miss Gilbert, 25; 1st, 125, Y. L. S., 35; Memorial, 30, 440.00
WESTCHESTER.—New Rochelle, S. S. Miss Soc., 25; Peekskill, Helping Hand, 5; Sing Sing, 10.75; South Salem, 48.37; Yonkers, Westminster, 25, 114.12
MISCELLANEOUS.—Galway, two sisters, 50.00

Total, $1,811.34
Total receipts from April 1, 1887, 7,160.13

Omitted in June magazine:
CHEMUNG.—Southport, 13.75

Mrs. C. P. HARTT, *Treas.*,
20 North Washington Square, N. Y. City.
Mrs. J. A. WELCH, *Asst, Treas.*,
34 West 17th Street, N. Y. City.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest, from June 1st, to July 1st, 1887.

COLLINSVILLE.—1st Ch., 30, Willing Workers' Bd., 25, 55.00
EMPORIA.—Wichita, King's Daughters, 15.00
N. TEXAS.—Dallas, 2d Ch., 5; Denison, Golden Rule, (boys' band), 5, 10.00
OSAGE.—Independence, 1st Ch., 75; Kansas City, 2d Ch., 106.25; Wadesburg, Olive Branch, 14.30; Raymore, 30, 225.55
OZARK.—Calvary, 10, Y. L. S., 10, Mrs. Geo. Emery's S. S. cl., 5.50, Miss Lizzie Parrish's S. S. cl., 5.50, Mrs. H. Sheppard, 10, Lydia Band, 20.16, 61.16
PLATTE.—Grant City, Miss. Band, 6.00
ST. LOUIS.—2d Ch., Y. L. S., 37; Compton and Washington Ave. Ch., L. Aid Soc., 125, L. Working Soc., 125, a friend, 20, Mrs. H. G. Ricker, 7.35, Mrs. W., 8; Laf. Park Ch., Y. L. S., 85, 407.35
TOPEKA.—1st Ch., Y. L. S., 30; Gardner, 5, Junction City, 9; Wyandotte, 1st Ch., 6, 50.00
MISCELLANEOUS.—Laf. Park Ch., Y. L. S., 25; Annual Fees, 3, 28.00

Total receipts for month, $858.06
Previously reported, 2,201.14

Total receipts from April 1, 1887, $3,059.20

Mrs. DANIEL KUHN, *Treas.*,
1608 Chouteau Ave., St. Louis, Mo.

LINCOLN UNIVERSITY.

This Institution of the Presbyterian Church in Chester County, Pennsylvania, is for the higher education of Negroes.

It was first incorporated in 1854. In the year 1866 additional powers were granted, and its name was changed from Ashmun Institute. Five years subsequently its THEOLOGICAL DEPARTMENT was put, by another act of the Pennsylvania Legislature under the control of the General Assembly of the Presbyterian Church.

It has six public Halls, and seven houses for its Faculty on a campus of 75 acres.

There are dormitories in the Halls that have accommodated 220 students.

The great need at the present time is provision for the support of these students. This should be done by permanent endowments of from $2,000 to $2,500; or, by annual scholarships of from $100 to $150. For want of this support the present number of students is but 170. Many approved young men wait to enter.

Our appeal is made here chiefly to the women of our church. Send to our ***Financial Secretary, Rev. Edward Webb, Oxford, Chester County, Pennsylvania.***

In making ***BEQUESTS*** to our Institution, ***note*** that its corporate title is "*THE LINCOLN UNIVERSITY.*"

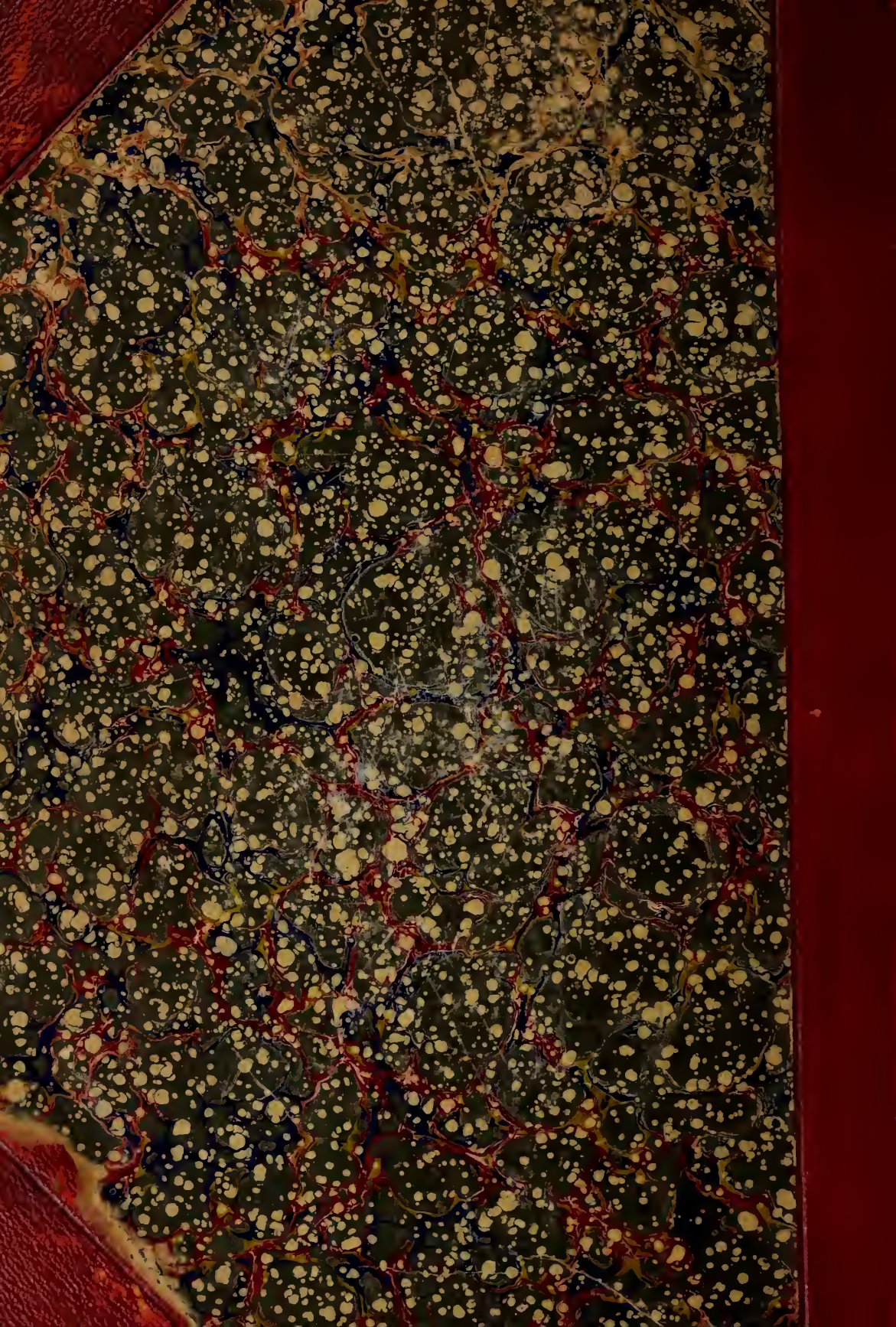
The first session of our academical year begins on September 15th, 1887.

EDWARD WEBB,
Sec. L. U.

DATE DUE

[redacted]

JUN 15 1986

GAYLORD

PRINTED IN U.S.A.